# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

### DEATH.

THOU portal to a brighter world,
Why should thy dark gates be
The subject of such dread to us,
When thou dost set us free?
Why should we shrink to cross the wave,
Or tempt its troubled roar?
When certain that beyond it lies
A safe, a blissful shore.

Why should we fear thine arrow, Death?
There is a hand can quell
Thy sharpest sting; a voice there is
That whispers "All is well."
E'en thy dark valley beams with light,
When that kind voice is nigh:
And leaning on His stronger arm,
Why should we fear to die?

Thou hast been conquer'd—there *will* be
A shadow o'er the tomb,
For who can muse on parting hours
Without *some* trace of gloom?
But thou, all-powerful tyrant, thou
Must bend thy dusky wing.
Thy victory is gone, O Death,
And powerless is thy sting. M.

*New-York, Sept. 8th*, 1832.

O! yet while heaven suspends your doom, be wise
My sons! O cease to listen to the lure
Of Pleasure! Death attends her forward step,
And Peril lays the sure, though secret snare.
Hear then, the words of age. *Ogilvie.*

Even in the vale where Wisdom loves to dwell,
With Friendship, Peace, and Contemplation join'd,
How many rack'd with honest passions droop
In deep, retired distress. How many stand
Around the death-bed of their dearest friends
And point the parting anguish. Thought fond man
Of these, and all the thousand nameless ills
That one incessant struggle render life;
One scene of toil, of suffering, and of fate,
Vice in his high career would stand appall'd,
And heedless rambling impulse learn to think;
The conscious heart of charity would warm,
And her wide wish benevolence dilate;
The social tear would rise; the social sigh;
And into clear perfection, gradual bliss,
Refining still the social passions work. *Thompson.*

## MISCELLANY.

### THE CONVOCATION OF THE CHURCH OF ENGLAND.

OUR readers have doubtless often met with notices of this body; and, perhaps, sometimes with complaints of its present inefficiency. The following extract from the British Magazine will give a correct notion of the Convocation, and of its present condition, somewhat resembling that of the helpless prince in the Arabian Nights, half man, half marble. It further presents some valuable ideas of what is *needed* by the English Church, *proposed* by some of her supporters and not disliked by her warmest friends. The plan, not excepting the share given "lay-elders" (mere counsellors, observe, not demi-ecclesiastics) bears considerable resemblance to the constitution of our happy Church, and goes far to corroborate the wisdom of those who framed the plan of its polity.

This ecclesiastical Parliament, like the civil, consists of an upper and lower house. In the upper the archbishops and bishops sit; in the lower, the inferior clergy represented by their proctors. These latter comprehend all the deans and archdeacons, one proctor for every chapter, and two for the clergy of every diocese, amounting in all to one hundred and forty-three divines. The convocation is summoned by the king's writ, directed to the archbishops of each province, requiring him to summon all bishops, deans, and archdeacons. I have now before me the archdeacon's mandate, of June, 1831, for the citation of all the clergy in the several deaneries of this archdeaconry, requiring them to attend on a specified day at the episcopal consistorial place of the diocese, to elect two sufficient proctors, according to the ancient and laudable custom, to appear in convocation before the archbishop in the chapter house of St. Paul's Cathedral, in London, on a specified day, in the name of all the clergy of the said deanery; then and there to treat upon arduous and weighty affairs, which shall concern the state and welfare, public good and defence of this kingdom, &c.; and to give their good counsel and assistance in the said affairs, and to consent to such things as shall happen to be wholesomely ordered and appointed by their common advisement for the honor of GOD and for the good of the Church.

Thus a writ is issued by the king to the archbishop—from the archbishop a summons is sent to their suffragan bishops—every bishop directs a mandate to the archdeacons of his diocese—they enjoin the rural deans to cite the clergy, and thus is this machinery, sufficiently imposing in appearance, at length brought to bear. Nor is its professed object, as recorded in the document above, of light importance. The clergy of the different deaneries assemble, or are supposed to assemble at the cathedral. Two convocation clerks are then formally proposed and duly elected as their representatives. It would scarcely be credited, were it not a fact sufficiently tototorious, that all this issuing of writs, mandates and citations is actually nothing more than a pompous and useless farce. To all real practical purposes the convocation is extinct. The sovereign's writ, and all the other parts of the proceedings, are professedly 'pro forma.' *Stat magni nominis umbra.* But in a matter of such grave importance, can it be desirable to keep up the repetition of this solemn mockery, at the return of every new parliament? Is it worth while to retain the shadow when the substance is gone? If it be a serious and settled opinion, with clear judging men, that the form of our ecclesiastical synod is unsuitable to the circumstances of the present time, let it be re-modelled; or if it be pronounced incapable of the required modification let it be fairly abandoned. Either alternative is preferable to the empty semblance which at present ill supplies the place of an efficient clerical assembly. "Unreal mockery, hence!" But if, on the other hand, we are not prepared to abandon all claims to this our venerable system of ecclesiastical representation, it will be right to examine the grounds for this reluctance.

No other reason can be assigned, at least none probably meriting much consideration, except that it would be unwise and inexpedient to resign those rights which, so long as the forms exist, are only in abeyance, whilst if the forms were allowed to fall into disuse, it would prejudice the resumption of the rights at any future period. Forms, childish and unmeaning in themselves, doubtless acquire a value and significance when they thus become symbols and evidences of important rights. But the pertinacity with which these forms are observed indicates something more, namely, the possibility, if not probability, of the resumption of those rights, which, though long foregone, are by no means forgotten. A season of emergency is manifestly contemplated, when the Church might be imperatively called upon to resume the powers with which she is invested by the law of the land. Has not that period arrived, or are we to look for a season yet more perilous than the present, when infidelity, false doctrine, heresy and schism, present a still more formidable front than they do now?—Or if its re-establishment be attended with difficulty *now*, is the lapse of a yet greater number of years likely to diminish the obstacles to be surmounted? Will not every year rather add to their number? My full persuasion is, that there is but one way in which these questions can be answered, and that will lead direct to the conclusion that the revival of the convocation, or of some ecclesiastical council analogous to it, would be highly advantageous in the present state of the Church of England, and with the prospects now rising to her view.

A plan has been suggested by a Devonshire clergyman,[*] which appears to embrace so many important points, and contains so little that is objectionable, as to commend itself to the most serious and candid consideration of every well wisher to our venerable establishment. For the general improvement of ecclesiastical discipline, and for other equally desirable objects, the author proposes that our Church might be advantageously represented by metropolitan and diocesan convocations; the former to be called the *convocation*, κατ' ἐξοχην, and the latter the council. The convocation to consist of all the bishops, with a limited number of clergymen elected by the diocesan councils, and to hold its sittings annually in London. As a *deliberative* body it might canvass and finally sanction measures for the general interests of religion; and in its *judicial* capacity, it might be regarded as a source of ecclesiastical justice and a dispenser of the graver awards of discipline, as well as a court of appeal from the inferior council.

The diocesan convocation, or council, might be held twice a year in each diocese, and consist of the Bishop, the Dean, the Archdeacons, and a limited number of the clergy, empowered to sit as an ecclesiastical court, and to act as a deliberative body in regard to measures for the general good, as the reports of the different Archdeacons and the delegated clergy might suggest.

To prevent the local interests of religion from being overlooked, it is further suggested, whether the Archdeacons, instead of their present visitations, might not be empowered to assemble synods, consisting of the clergy and lay-elders in their respective archdeaconries. At these meetings, reports might be drawn up, to be forwarded to the Bishop, for the information of the diocesan council; which, if of sufficient importance, might be ultimately transmitted to the convocation, whose judgment would be influenced by them, in such improvements as time or circumstances might require. Thus, objections to the legislative power of the convocation would be obviated, when the clergy regarded its laws as the result of their own anterior proceedings.

The outline thus given is, for the most part, in the author's own words, in an abridged form. The objects which he is persuaded might be secured by its adoption, when improved by the wisdom of the Bench, are truly important. "Our Clergy, being in constant communication, would learn to act in concert; defects of plans for the improvement of the people, adopted by individuals on their own judgment, would be remedied; and the objection of a want of system in the proceedings of the Church, might be effectually removed."

Agreeing in the main with Mr. Cox, in his views of the desirableness of some such plan as that proposed, I should be inclined to doubt the expediency of associating lay-elders in his contemplated local synod. In most other respects, it could scarcely fail of being highly beneficial. Time has grievously relaxed our ancient ecclesiastical discipline. Should a renewed or improved convocation only restore some portion of that highly essential part of Church-order, it would not have been established in vain; but other results, scarcely less advantageous, might reasonably be anticipated from the more perfect union of members of the same body, many of whom are now rather separated from the want of friendly collision, than from any fundamental difference of sentiment.[†]

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[*] The Rev. R. Cox, Perpetual Curate of Stonehouse, in an Address to the Archbishops and Bishops of the United Church of England and Ireland, on the subject of Ecclesiastical Discipline, prefixed to "the Liturgy Revised," second edition.

[†] Most persons appear to agree as to the necessity of a Church council; but the necessity of a modification of the former scheme of convocation is, at least, equally apparent. The restoration of that body, in its old form, would, it is to be feared, rather lead to irritation and dispute, than give strength to the Church, as things are at present.—*Ed. British Mag.*

### PLAN OF HALES'S ANALYSIS OF CHRONOLOGY.

THE plan may be briefly stated as follows. Having remarked on the great discordance of preceding chronological writers, he proceeds to investigate the original sources of information, and is ultimately led by them to adopt the longer computation of the patriarchal generations found in the Septuagint and Josephus, which he endeavors to establish in the first volume, and which places the creation of the world 1300 years further back than the Jewish chronology commonly received. This difference he contends was caused by the adulterations of the numbers in the Hebrew Scriptures by the rabbins, about A. D. 130; and on the authority of early writers, he shows that they did so for the purpose of invalidating an argument brought from Scripture for the messiahship of JESUS CHRIST. This forms the basis of his system, and he then proceeds to give the apparatus necessary for chronological computation, such as the measures of time, eclipses, eras, &c., a new translation of the chronical in the Arundelian marbles, Ptolemy's canon, &c., and a geographical account of the places mentioned in sacred history. The second volume, in two parts, carries the reader systematically through the chronology of the Old and New Testaments, connecting the history of the Bible with the accounts of profane writers, and elucidating many of its difficulties of language and interpretation. The third volume contains the chronology, and a considerable portion of the history of the world from the creation, including accounts of the Assyrians, Babylonians, Medes, Persians, Lydians, Greeks, Parthians, Saracens, Turks, and Egyptians. Mr. Hartwell Horne, in his "Introduction to the Study of the Scriptures," says, "This is the most elaborate system of chronology extant in our language. There is scarcely a difficult text in the sacred writings which is not illustrated. Dr. Hales follows the chronology of Josephus, whose genuine numbers he conceives that he has restored; and that by a comparison with the Septuagint and the other texts, he has ascertained the true series of primeval times. The longer chronology established by Dr. H. with great success, is unquestionably preferable to that founded on the masoretic text, as it removes many of those difficulties with which Scripture is encumbered in that text. His 'New Analysis' ought to have a place in the library of every biblical student who can procure it." In truth, this great work is not only full of learning, but of amusement. The immensity of Dr. Hales's reading appears in every part, and enlivens the gravity of the subject by a variety of interesting information. It may be considered, in fact, as a sort of mine of knowledge, where something may be found on almost every subject connected with the history of mankind.—*British Magazine.*

### CHURCH OF ENGLAND SOCIETY
### FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.

### *Labors on the American Continent.*

*United States—Newfoundland.*

Continued from page 306.

MUCH of their first labor and bounty were directed to those portions of this Western world, then colonies of England, which now form the United States of America. Their early records show that this labor and this bounty were richly blessed by the favor of that GOD for whose glory they were offered. The separation of those colonies from the British empire, necessarily terminated the society's immediate connexion with the Church which they had planted there, and nourished for more than half a century: but the good seed was so happily sown, and so richly blessed by the dews of heaven, that a plenteous harvest has followed. From one end of those extensive States to the other, the benefits derived through the instrumentality of the society, are still cherished in grateful and affectionate recollection. It is every where thankfully acknowledged that, under the blessing of GOD, it is owing to the benevolent exertions and the pious care of the Society for the Propagation of the Gospel, that a Protestant Episcopal Church has its present existence there, and happily flourishes.[*]

The present colonies in America were but little known at the time of the society's first labors. The greater part of them were then under a foreign government; but their bounty was extended to Newfoundland, an ancient possession of the British crown, early in the last century, for they had missionaries there in the year 1723. We find a schoolmaster was supported by them at Annapolis, in this Province, so early as the year 1729, although there were but a very few English families residing in the place, at the time; and from that day to the present it has continued to partake of the society's increasing bounty. At the first settlement of this town more than eighty years ago, when the spot on which we are now assembled,[a] was covered with the native forest, a missionary and a schoolmaster were provided by their care. At that time the society entered into an engagement with the government to supply missionaries and schoolmasters, as settlements should be formed in this Province, then poor and needy, and the government engaged to assist in this good work, and especially by allotments of land to aid in the support of those missionaries and schoolmasters. And it was owing to the prudent foresight of the society at that time, that even the little provision which has been made by grants of glebes and school land, was then secured.[†] The society have faithfully fulfilled their engagement, to the extent of their ability, from that early period of our provincial history: thousands have been indebted to them for the instruction and religious principles they have acquired, through those teachers who have been employed and supported by the society: and doubtless, many are ready to give a full and willing testimony to these fruits of their benevolence.

### *Results.*

The field, though small at first, has been continually increasing. The Revolution in America added much to the population of these colonies, and the missionaries and schoolmasters were proportionably increased, as the funds of the Society would permit. Without this aid, dark indeed would have been the spiritual prospect of many a settlement in our forests. Many a child would have been without baptism, and would have grown up untaught in the best of all knowledge, the knowledge of GOD and of HIS CHRIST, the knowledge of redemption and salvation. In the dark and dreary spiritual wilderness the light of life would have been unseen. The message of peace from the voice of the minister of the Gospel would have been unheard. No spires would have mingled with the trees of the wood, nor would the public worship of GOD to which they now invite, have been known in these solitary places. No servant of the Most High would have been at hand, to administer the bread of life, and the cup of salvation. The marriage would have been without the blessing which is now pronounced upon it, in the name of that GOD who ordained it for mutual society, help and comfort, in prosperity and adversity. And who can tell the anguish that would be added to the pains of sickness; the bitterness of wo that would increase the sorrows of the unconsoled mourner, and the terrors that would crowd around the unvisited bed of the departing, if no commissioned herald were at hand, to proclaim that exceeding weight of glory, at whose contemplation every present suffering is accounted light; to soothe the bitterest sorrows, by the chartered promises of heavenly mercy, which bind up the broken-hearted, and comfort those who mourn; and to point the closing eye to an incorruptible inheritance, and shed hope, and peace and joy, the blessed fruits of heavenly faith, around the bed of the dying? Do not regard this, my brethren, as an ideal picture. Unhappily there are many places in these colonies, where, notwithstanding all that the Society have done, and are doing, the severest of these privations are now endured, and lamented with heartfelt sorrow: and many a spot, where now they are happily unknown, would have felt their pressure, in its fullest force, but for the blessing of GOD upon the pious care of the Society.

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[*] The author had the happiness to hear these thankful acknowledgments from numerous individuals, during a tour which he made a few years ago, from Boston to Washington, in the course of which he had the gratification to meet seven bishops and nearly one hundred clergymen—among whom were many servants of GOD, far above any praise from him, and by their distinguished talents, learning piety and zeal, eminently qualified to do honor to the Church of CHRIST, in any country and in any age.

[†] The correspondence between the Society and the Lords of Trade at that day, has been preserved, and copies of it were sent a few years ago from the Secretary of State's office to Sir James Kempt, when he was Lieut. Governor of Nova Scotia.

[a] [Halifax.]

### FESTIVALS AND SAINT'S DAYS.

OUR Reformers having removed from our ritual the much slighter and less dangerous innovation of prayers for the dead, must have looked, with still greater horror, upon the presumptuous practice of prayers to the dead. But in appointing festivals and services in honor of the apostles and martyrs, they felt that, so far from countenancing or preserving the corruptions of the Romish Church, they were only carrying on their principle of reformation, and restoring a pious and wholesome custom to its original purity. I said, at the beginning of this discourse, that the corruption of the custom had, perhaps, been the cause why we erred in the opposite extreme, and thought so little of those holy men who fought the good fight, and finished their course amid the sufferings of the infant Church. The coldness and indifference to these forms of gratitude and devotion are so deeply seated in the minds of men in the present day, that it would be hopeless to think of exciting any livelier feelings by an appeal to primitive times, or reminding them of the blessings which we now enjoy. When human passions are roused, and the spirit of party is abroad, we are ready enough to observe days and months, and times and years: it is only when we are called to enter the house of GOD, and to bless him for his servants departed this life in his faith and fear, that we find the duty irksome, and look upon such celebrations as altogether useless. Happy are those persons whose piety needs no aid of times and seasons: who bless GOD for the early founders of our faith, not only with their lips, but with their lives; who not only pray in the language of the Collect for the day,[*] for grace to follow the blessed saints in all virtuous and godly living, but who show that they have studied those bright examples; and that they have no need of human institutions to warm their devotion, or to regulate their thoughts. Such persons have no need of the remarks which have now been offered: neither are they made in the hope that, in the present state of religious feeling, the festivals of the saints will be observed by any persons with more devotion: but I wished to point out that we are not to excuse our own indifference by ascribing these observances to fabulous legends or popish superstitions. They came to us from the earliest and purest times: they were thought good and holy practices by men, who gave stronger proofs of their sincerity than any which we have given: and the founders of our own Church, who followed them as martyrs and confessors, followed them also in these grateful recollections of those who had gone before them. We believe, as our Church expresses it, that they, and all of us, are knit together in one communion and fellowship, in the mystical body of CHRIST: and that all of us may hereafter be admitted to the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs, may GOD of his infinite mercy grant!

BURTON'S *Sermons.*

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[*] [All Saints.]

## BIOGRAPHICAL.

### MEMOIR OF WILLIAM HALES, D. D.

*Continued from page 305.*

DR. HALES recovered rapidly from this severe illness, which left a deep impression on his mind, and through the grace of GOD increased the warmth of his devotion and the seriousness of his religion. He often used to refer to it in after life with expressions of devout thankfulness. The poor woman, however, whom he had so charitably attended, fell a sacrifice to the violence of the disorder.

He now resumed his varied occupations with additional energy. He had been for some years engaged in his great work on Chronology, but he diversified his studies by writing occasionally on other subjects. His diligence was unwearied. He was always in his study before seven in the morning, having previously taken a walk for half an hour, unless the weather was desperate; but even in cold and severe weather he would sally forth in a blue cloth cloak, which lasted for a great number of years; and, with a pace between a walk and a trot, would traverse the paths of a hilly and pleasant garden. He then sat down to his studies, which were often in the Hebrew, Syriac, and Arabic languages, and frequently in long and abstruse astronomical calculations, for which his mathematical attainments eminently qualified him. These graver studies he would sometimes relax by writing on classics, and on the political topics of the day. With all this he united the activity, charity, and zeal of a pious priest, continually residing on his cure, and ministering to the spiritual and temporal wants of his people. In the country where he lived, he was of course almost entirely shut out from that literary society and intercourse with congenial minds, in which he so much delighted. He, however, in various ways, preserved a communication with the literary world. He was particularly fond of reviews and magazines, and his friends well remember the satisfaction and dispatch with which he would set about cutting them open. These, and his extensive correspondence with many of the most learned and eminent persons of his time, in some degree supplied his wants; and, in the absence of more learned friends, he would sometimes communicate in his own family the satisfaction he felt at his progress and discoveries. In the evening he would, perhaps, read to a niece a portion of the chronology which had been written in the course of the day. Sometimes he would bring down some new and accurate version of Scripture, some original thought, or some powerful argument; and was much gratified when she seemed to feel interest in his work. He had, indeed, no one around him who was qualified to appreciate the magnitude of his labors and the extent of his learning, of which he was himself a sufficient judge; and hence he would sometimes astonish his immediate connexions by observations on the merits of his own writings, and predictions of the fame they would acquire, which seemed vain and unintelligible, but were, in reality, the overflowings of a candid mind that would have equally disdained to exaggerate its own powers, as to undervalue them.

The multiplicity of Dr. Hales's occupations, the incessant activity of his mind, the effective manner in which he discharged his duties, is truly surprising. With intuitive sagacity he seized, and always remembered, any thing remarkable in the books he read, though he perused them with amazing rapidity. His memory was retentive in an uncommon degree, and afforded a good exemplification of what he himself said a good memory should be:—"A net with wide meshes, which retains the large and lets out the small fishes." He also gained great advantage by making the most of *time*. There was no subject on which he was accustomed to speak more earnestly than on its inestimable value, and of this he was so sensible himself, that he was never idle. "Laziness," he said, "grows on people—it begins in cobwebs, and ends in iron chains." He was always engaged in reading or writing, or thinking, or ministering to the wants of others, or taking that needful relaxation and amusement, which is absolutely necessary to studious men, to repair the exhaustion of health and spirits, and which is any thing but idleness. "I have experienced," he used to say, "that the more business a man has, the more he is able to accomplish, for he learns to economise his time; that is a talent committed to every one of you, and for the use of which you must all account." His health also was generally good, and his habits of living temperate. He always took water at dinner and but little wine, and used to say that "much regard to what we ate or drank was unworthy of an immortal soul."

In 1803, his attention having been drawn particularly to the irregular conduct of the Wesleyan Methodist missionaries, he published his "*Methodism Inspected*," of which a second part appeared in 1805. These missionaries, it seems, used to preach on horseback with black caps, in fairs and markets, circulated printed libels against the clergy of every denomination, and, though laymen, administered the ordinances of Christianity; and Dr. Hales's object in this work was to correct their irregular conduct, and expose their dangerous doctrines. Of Methodists, indeed, he always had an unfavorable opinion. He used to say that "they too much resembled the Pharisees," and "that their tenets had a tendency, if they rooted out the vices of the flesh, to implant those of the spirit in their place." Though Dr. Hales disapproved highly of controversy in the pulpit, where he said no difficulties should be raised, but every thing should be plain and easy; yet on proper occasions he thought it justifiable and even essential. His maxim was, "that in war or controversy you should remain on the defensive as short a time as possible, but hasten to carry the war into the enemies' quarters:" an observation confirmed by experience, and which shows his knowledge of human nature.

In 1805, Dr. Hales met a serious accident in Dublin, where he had gone to visit a friend. The very day after his arrival he was returning home, after dining with his pupil, Dr. Browne, Prime Serjeant of Ireland, to whom, and his family, he had read prayers before his departure. The night was dark, and a severe frost made the ground slippery. In passing over a bridge his foot slipped on the smooth flagway, he fell, and his leg broke; but he was not sensible of the injury he had sustained until he attempted to rise and walk. Several persons immediately collected round him, and one speaking with a foreign accent offered to carry him home. "Sir," said Dr. Hales, "I have just broken my leg, and I should be sorry you ran the same risk in the present state of the streets." "Perhaps," said the stranger, (hearing him say that he had only been one night in town, and was now likely to be kept there)—"perhaps you may want money if you are a stranger; here is my purse, should that be the case." Dr. Hales declined the offer, but begged to know who had the kindness to make it. He replied he was a Swede, and master of a ship. "Sir," said Dr. Hales, "it is an instance that humanity and generous feeling are not confined to any nation." In the mean time a gentleman of his acquaintance came up, and said, "Is that Dr. Hales?" "It is indeed," he replied, "and I have broken my leg." He spoke in so composed and quiet a manner that the gentleman was for a minute incredulous. A chair was then procured, and he was conveyed to the house where he was on a visit. The first surgeon who arrived set the bone, but so badly, that one of more eminence thought it necessary to perform the operation again. During his illness and recovery, his chamber was quite a levee, for many persons, both ladies and gentlemen, came to visit him while he lay in his bed, and all were charmed with his calm and cheerful manner, and his instructive and edifying conversation. Under this accident he was confined for a considerable time, but he bore the restraint with his usual sweet temper; indeed, few men were more patient under suffering of any kind, or exhibited more true resignation than this learned and excellent man. Even during his slow recovery, his mind, ever active and disposed to exert itself for the benefit of others, was occupied during some of his hours in aiding the studies of a young friend. Dr. Hales used often to speak with pleasure of the benevolent Swede, and was greatly vexed that in the confusion attendant on his accident he had forgotten to ask his address, as he would have wished to express his thanks for an offer of such unusual kindness.

Dr. Hales's circle of acquaintance was large, and the number of his intimate friends very considerable. His facility, indeed, in forming friendships with kindred minds was remarkable. He used to relate, with great delight, the surprise which it occasioned to a highly-valued friend, who, with all the virtues of the English character, had a large portion of its reserve. In fact, he was peculiarly well fitted for society. He was a man of genuine benevolence, the parent of true politeness; and there was a generous candor in his character, a warmth and openness in all he said and did, which never failed to render him an object of interest and esteem. To these attributes of a noble character, under the influence of Christianity, he added conversational talents of a high order. He particularly excelled in anecdotes. His style in these was distinguished by brevity and perspicuity, and he appeared always to seize on the most striking features of a narrative. What he said was consequently better remembered than the observations of others. People have often said, after the lapse of years, "Doctor Hales told me that anecdote." His powers of wit and repartee were also remarkable. He made it a rule, he said, never to attack any one; but if he was attacked he always carried the war into the enemy's quarters, and showed him no mercy. He was most intimately acquainted with the celebrated Dr. Magee, afterward Archbishop of Dublin; and the conversation of these two great men exhibited such force, such keenness, dexterity, and wit, as afforded the highest intellectual treat to those who were present. Dr. Hales was very partial to the society of ladies, with whom he was generally a great favorite, and kept up a continual correspondence with several. He expressed great value for the general character of the sex. It was his opinion, that women generally much excel men in constancy, and that they are less influenced by personal appearance in their attachments; and he thought they would be, in several respects, superior to men, if they had the same advantages of education. He disliked sentimental young ladies, and said he had made the remark, that they had generally *less* refinement than those who made no formal pretention to it. The sympathy and affection which made Dr. Hales beloved by his own immediate family and parishioners, gained him friends every where. He was always peculiarly alive to the claims and duties of friendship; and when precluded from the society of those he regarded and loved, took particular pleasure in still preserving intimacy by correspondence. At the beginning of a new year, it was his custom to write to many friends with whom he did not maintain a constant intercourse, "in order," as he said, "to brighten the chain of friendship, and wear off the rust contracted by separation." On such occasions he would send off twenty or thirty letters at a time.

*To be continued.*

For the Churchman.

## THE RIGHT REV. JOHN CROES, D. D.

From time to time, the Church is called to mourn the extinguishment of those burning and shining lights which guide and cheer her in her militant state. Not three years have passed away, and thrice has our Zion been filled with sadness, sorrow, and mourning, for the removal from these sublunary scenes, of three of her chief ministers. In the full vigor of extraordinary intellectual powers, in ardent and untiring devotion of these powers to the cause of truth and righteousness, in the powerful influence of a bright example of a life of piety like that which adorned the first and best ages of the Church, Ravenscroft was taken away. Scarcely had our Zion risen from her *spirit of heaviness*, for this severe bereavement, when in the prime of life, in the zealous discharge of the duties of his arduous office in a large and important Diocese, in the full career of distinguished usefulness, in the exercise of abilities which gained the high respect of all, and in the example of a life which powerfully recommended the faith which he professed and enforced the godly instructions which he never failed to impart, both in places of public worship, and *from house to house*, Hobart was unexpectedly removed by death; and not only our Zion, but the whole religious community mourned for the departure of one who was endowed with rare abilities earnestly to *contend for the faith which was once delivered unto the saints;* and the influence of whose talents, zeal and example, was felt through the whole extent of our common country. To the venerated names of these two departed bishops, that of another is added, who recently having finished his course in faith and patience, does now rest from his labors. Of him that has last departed this life, the memorial should be written, and his name should be had in lasting remembrance, as that of a prelate who was excelled by no one of our deceased bishops, in a firm attachment to the doctrines, discipline, and worship of our Apostolic Church, and in a life conformed to such a profession.

John Croes was the son of Jacob and Charlotte Croes, who were emigrants from Germany, and was born in Elizabethtown, in the county of Essex, and State of New Jersey, on the first day of June, 1762. After he had passed eleven years in this town, the neighboring town of Newark became the place of his residence. In Newark, he obtained a good education, chiefly by his own exertions, which were always directed by that energy of mind which he has always manifested. By close application to study, and under the impulse of that industry which appeared natural to him, the diligent and accurate learner was qualified to become a teacher of others, and accordingly Mr. Croes engaged in a business congenial with his own mind and habits—that of giving instruction. As a teacher he was assiduous in his endeavors to impart knowledge, and was careful that his pupils should receive the rudiments of learning with accuracy. During the time of his residence in Newark, his mind became so seriously impressed with the importance of religion, that his purpose was formed, in dependence on the divine blessing, to devote his life and talents to the office of the sacred ministry. While residing in Newark, Mr. Croes was married, 1785, to Miss Martha Crane, a descendant of one of the oldest and most respectable families among the first settlers of that now large, public-spirited, and flourishing town.

In the year 1789, Mr. Croes removed to Swedesborough, in the county of Gloucester, and State of New Jersey. At the time of his residence in this place, the Church being destitute of the services of a minister, he took the station of a lay-reader, for several months, in Trinity Church, originally a Swedish Church.

In the year 1790, Mr. Croes was ordained to the office of a Deacon, by the imposition of the hands of the Rt. Rev. William White, D. D., Bishop of the Diocese of Pennsylvania, in the fourth year of his consecration. Thus early in the annals of the Protestant Episcopal Church, the name of John Croes is recorded, as one admitted to the sacred ministry by that venerable Bishop, who now at a very advanced age, still survives fourteen out of the twenty-five Bishops that form the succession of the Episcopacy; all of whom with the exception of three, he has consecrated to the high office of Bishops in the Church of God. After receiving Deacons' orders, the Rev. John Croes became the stated Minister of Trinity Church, at Swedesborough. Continuing in the station of minister of this church, in the year 1792 he was ordained to the office of a Presbyter, by the same Bishop who first admitted him to the sacred ministry. After obtaining Priests' orders, he became the Rector of the Church in Swedesborough, which was raised from great depression and had become flourishing under his pastoral care, and in that station he continued until some time in the year 1801, when, being called to the Rectorship of Christ Church in New-Brunswick, he removed to that city. In this new scene of ministerial life, he devoted his time and talents with characteristic diligence, to the promotion of the temporal and spiritual welfare of one of the oldest and most respectable congregations in the State. Being chosen Rector of St. Peter's Church, in Spotswood, he devoted a portion of his ministerial services to that Church. The congregation of Christ Church not being in a condition to afford him a salary equal to the necessary expenses of his residence among them, he engaged again in the toilsome and responsible business of an instructer of youth; first in the building of Queen's now Rutger's College, of which Seminary the exercises were then suspended through failure of funds for its support, and in which building the writer of this small tribute to his memory, was first introduced to him by the kindness of their much esteemed friend then the Rector of St. John's Church in Elizabethtown, now of St. Peter's Church in Auburn: and next in the highly respectable female Seminary of Miss Sophia Hay, in the literary department of which Seminary he did much to form the minds and manners of many young ladies sent there from various parts of the Union for their education, and whose conduct in subsequent life in the stations to which the providence of God has since called them, has borne ample testimony to the fidelity and diligence of their honored instructers.

The high standing which the Rev. Mr. Croes had gained by his faithfulness as a Christian minister, and by his usefulness as an instructer of youth, recommended him to the attention of the Board of Trustees of Columbia College, in the city of New-York. Accordingly in the year 1811, this eminent College, which has always been sparing of its honors, and careful to confer them on merit alone, bestowed on the Rev. Mr. Croes the degree of Doctor of Divinity.

In the year 1814, Dr. Croes was called to endure a heavy trial of his paternal feelings, and of his Christian resignation, in the severe sickness and subsequent death of his son William. This young man, of high and early promise, died on the 30th day of March, in the 23d year of his age, when he had almost completed his preparatory studies for the profession of Law. While he lived he was truly a blessing to his parents, and had secured to himself a high regard in the estimation of all his acquaintances; for his mind was of a superior cast, he was remarkable for a firmness and steadiness unusual at his time of life, his amiable disposition secured the affection of all that associated with him, and more than all these, his ardent piety, his attention to religious duties, and his veneration for the consecrated day of sacred rest, made his example of great value to society, and particularly to the young. That grace which secured to the young Christian a triumph over death, sustained the mourning parents in the hour of most severe trial, and enabled them to glorify God, by their resignation to his will.

This tribute to the memory of youthful worth, could not be withheld by him on whom devolved the melancholy duty of performing the solemn service for the dead over the remains of one valued and loved in life, and whose early death excited the deep sorrow of the unusually large assemblage of people, who attended on the affecting occasion, sympathizing with the mourners and deeply lamenting for him that was gone to sleep in the dust *until the heavens be no more.*

The Diocese of Connecticut having become destitute of its spiritual head, by the decease of the Rt. Rev. Dr. Jarvis, and the Convention not being able to fix upon any clergyman of that Diocese for a successor, elected, in 1815, the Rev. Dr. Croes to that office, and solicited his acceptance without delay. This election having been made known, the friends of Dr. Croes, who had long acted with him in the management of the general concerns of the Church in New Jersey, aware of the great loss which this Church would sustain in parting with him; and the members of Christ Church, of which he was the greatly esteemed and venerated Pastor, resolved to make an effort to retain him among themselves, notwithstanding the strong inducements which were presented for his acceptance of the honorable station to which he was invited by the very respectable clergy and laity of the Diocese of Connecticut. As a means for the purpose of retaining Dr. Croes, his friends in New Jersey resolved to carry into immediate effect a purpose which some of them had long before entertained, that of proceeding to the election of a Bishop to preside over the Diocese of New Jersey, which had always been deficient in its organization through the want of a bishop to preside over it, according to primitive and apostolic order. They who had entertained the purpose named, and others who acknowledged that the time was come for the choice of a bishop for the Diocese of New Jersey, improved the opportunity which was offered them by the occasion of an appointed meeting of the Convention in the city of Trenton, a few months after the election of Dr. Croes, to the Episcopate of Connecticut. The subject of choosing a bishop being brought forward at the meeting on the 15th day of August, 1815, in St. Michael's Church in Trenton, a majority of the Convention determined that the measure of electing a bishop was expedient. As soon as the Convention come to such a decision, an election was made, when the Rev. Dr. Croes was duly chosen. The testimonial in his favor as bishop elect, was signed by nearly all the members of the Convention, in which twenty churches were represented, and all the clergy entitled to vote for a bishop, except one, were present. Dr. Croes being almost unanimously recommended for the office of bishop in his native State, to which many circumstances strongly attached him, and which he could not have left without much regret, declined the flattering invitation which he had received from another Diocese, assuring the Clergy and Laity of that Diocese, of his high regard and sincere gratitude for the kind opinion which they had entertained of him and of his qualifications for the Episcopal office.

On Sunday, November 19, 1815, Dr. John Croes was consecrated in St. Peter's Church, in the city of Philadelphia, by the Right Reverend Bishop White, of Pennsylvania: the Right Rev. Dr. Hobart of New-York, and the Right Rev. Dr. Kemp of Maryland, being present and assisting.

Shortly after his consecration, Bishop Croes entered upon the discharge of the peculiar duties of his new office, with his accustomed industry and zeal. He was received in every parish which he visited with great cordiality, and had the satisfaction of confirming many who had no opportunity before, of partaking in the benefits of this ordinance. At a Convention of his Diocese held in Swedesborough on the 18th August, 1819, he delivered his first charge to his Clergy, which was afterward published by order of the Convention.

In this charge, the Bishop, in a plain and impressive manner, urged the necessity and importance of order and faithfulness, in things connected with the external concerns of the Church, as means of promoting true religion.

At the opening of the General Convention, in the city of Philadelphia, on the 20th of May, 1823, Bishop Croes delivered an able and interesting Sermon, "On the Duty and the Interest of Contributing Liberally to the Promotion of Religious and Benevolent Institutions." By the request of the house of Bishops, this sermon, in which the author had ably supported the cause of Christian beneficence, a cause which always had his ardent support, both by precept and example, was published for the general perusal of the Church.

At the close of the year 1827, the venerable Bishop had to endure another trial in the death of his beloved son Samuel, who died on the 28th of December, after a lingering illness, at the house of his respected father.

During the sitting of the annual Convention of the Diocese of New Jersey, Bishop Croes delivered on the 28th May, 1829, his second charge to his Clergy. The religious education of the children and youth belonging to the Church, formed the leading subject of the charge, which was heard with great satisfaction by all present on the occasion; and which, when published, was greatly approved and commended by friends of religious education, and by all the advocates of the important institution of Sunday Schools. In the cause of Sunday Schools, the Bishop always took a deep interest; their best mode of regulation often occupied his attention; and his long experience in the business of instruction qualified him to give the best advice on the subject.

Although for several years preceding his decease, Bishop Croes had labored under severe bodily infirmities, and often under the attacks of painful disease, yet his zeal in the cause of religion and the Church, prompted him to struggle against these impediments, and to do all that was in his power, both in his parish and in his Diocese. In a feeble state of health, he exerted himself to be present, for the last time, at the meeting of the annual Convention of the Diocese, at the town of Spotswood, which had been formerly a part of his charge as a parochial minister. On the 25th of May, 1831, he delivered the usual address, in which he recounted his Episcopal ministrations during the year, and adverted to the afflicting disease, which had for nine months past left him scarce any strength for the discharge of the active duties of his office. During the summer and autumn of this year, Bishop Croes improved the small measure of returning health with which he was favored by Providence, in visiting, for the last time, several of his churches. On the 20th day of September, he presided at the annual meeting of the Board of Directors of the "Episcopal Society of New Jersey, for the Promotion of Christian Knowledge and Piety." The Board met on this day at the town of the Bishop's nativity, to which this proved his last visit, as well as the last to any part of his Diocese. Shortly after he returned home, he was again seized with painful disease, which subjected him to much suffering during the winter. But notwithstanding much weakness, he surmounted all impediments, in the fulness of his desire to do the work of his ministry as a bishop in the Church of God, so as to hold an ordination in Christ Church, both of a deacon and a presbyter. This ordination, held on the 28th December, was the last act of his public ministrations as a Bishop. He was henceforth confined to his house, except a few days, and a large portion of the time, to his sick-room. In the midst of pain and languor, he never laid aside his paternal care of his Diocese, and when the time returned for the annual meeting of the Convention in May, 1832, he prepared and sent, "in the form of a letter," the information of the affairs of his Episcopal ministrations, which he had been able always before to impart by word of mouth, and his affectionate regards to the members of the Convention assembled at Morristown. This communication closed the transactions of the Bishop's public life. The infirmities under which he had long labored gradually increased upon him, until his constitution was entirely broken down. Seeing that he could not hope to be restored to health, he calmly resigned himself to the divine will, and patiently waited until the Lord should call him home to rest from all his labors. Without pain, or any struggle, he resigned his breath, on the morning of July 30th, 1832. In the afternoon of the next day, his mortal remains were deposited near the chancel of Christ Church, attended to the house of silence, by a numerous concourse of his mourning congregation, and of others who highly respected him while living, and who came to honor him now numbered with the dead.

In person the late Bishop Croes was rather above the ordinary stature and size of men. His countenance indicated serious thought, firmness, and energy of purpose. He was a man of great industry. From the period of his boyhood to that of old age, he was entitled to this character. His industry appeared in applying his mind to diligent study under many untoward circumstances, that after obtaining good stores of knowledge himself, he might teach others, and so procure the means of preparing himself for a learned profession: his industry appeared in his activity and enterprise, when obeying the calls of patriotism, he served as a soldier in the cause of liberty and independence; in applying himself with new diligence to obtain a knowledge of the learned languages and of sacred theology, to fit him to engage in a higher and better warfare than that which had called into action, his youthful ardor and spirit of enterprise. His industry appeared in every stage of his life, in all that Providence called him to do, either as the pastor of a particular flock, or as the Bishop of the Diocese, or as a member of the supreme council of the Church in General Convention. His industry appeared in the management of the pecuniary concerns of his family, of the churches of which he was rector, and of the general funds of the Diocese. In his disposition, Bishop Croes was calm and collected on all occasions, generally cheerful when disease did not oppress his spirits; at times very pleasant and agreeable as a companion in the social circle; on all serious occasions he was grave and sedate; he was kind and benevolent to all. At all times he was firm in his principles, but ready to show proper respect to those who differed from him, either in common matters, or in religious concerns.

As a husband he was affectionate—as a father kind and indulgent, maintaining the parental authority with all the mildness that is compatible with such authority. As a neighbor he was sociable, always attentive and obliging, and secured the esteem of all who held intercourse with him, and the respect of Christian people of every denomination. As the pastor of a particular congregation, he was conscientious, faithful, and exemplary. As the head of a particular Diocese and as a member of the house of Bishops, he never failed to discharge, to the utmost of his ability, the peculiar duties which devolved upon him in such relation to the Church.

In all his dealings, he came up as far as any, to the rule of the Apostle,—"Owe no man any thing, but to love one another." His sense of moral and religious duty in this particular was very acute, and nothing could make him brook the want of punctuality in any. By systematic economy in the management of his temporal concerns he was always able to live in comfort and to be given to hospitality. While often he denied himself, he was always ready to give to him that needed; he gave cheerfully as of the ability which God gave him, and was never known to send any solicitor of alms from his presence, without some token of his regard. He was glad to distribute in aid of all the charitable institutions of the Church and community, being a liberal subscriber to the funds of such institutions. Even when declining health compelled him to part with a large portion of his income, in order to secure the services of an assistant in his parochial care, he still lent his aid, diminished according to his circumstances, to all the benevolent societies in whose behalf he had long been accustomed to contribute. One of the great charitable institutions of the present time—that of the American Colonization Society, met his most cordial approbation, which he manifested to the last, by continuing his annual subscription *undiminished* to the end of his life. The writer of this sketch notices this circumstance, because he had, not long since, the high satisfaction of hearing his respected Diocesan express the high estimation in which he held the design of this most important society, and declare that to the end of life he intended to continue his full subscription in aid of its endeavors to promote the welfare of Africa, and of her unhappy children. In short, few men, with such restricted income, and with so large a family to support and educate as Bishop Croes had, have contributed more liberally, and none more cheerfully, to the cause of humanity and religion.

Bishop Croes has left a widow and four children, two sons and two daughters, the survivors of eight children, two of which died in early life. Both his surviving sons are respectable clergymen of the Church, to whose service, he devoted forty years of his own life, with all diligence; and which now respects his memory as that of a Christian Bishop "of sound principles, primitive piety, official fidelity, and many estimable traits of character."

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God does not lose the severity of his justice in the goodness of his mercy; nor the goodness of his mercy in judging with severity.—*Augustine.*

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## THE CHURCHMAN.

SATURDAY, SEPTEMBER 15, 1832.

*Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year,* is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

Chateaubriand——Blackwood——Christian Doctrine.—Who does not know the wild, witty, spitfire servant of all work to the British Tories, Blackwood's Magazine? Wo betide the luckless wight who falls under its lash of scorpions! But if it has scorpion whips for its party-foes, it has also store of honey for those whom it delights to honor, and now and then beplasters some chosen idol till the sticky coat becomes scarce less irksome than the festering scourge. Chateaubriand, the distinguished and devoted partizan of the Bourbons, even now, perhaps, in prison for his attachment to their interests; the celebrated novelist, traveller, poet in prose and verse, and political pamphleteer, has just undergone the daubing process. We find him held up to the public gaze, 'with all his *reeking* honors thick upon him,' in the last number of a contemporary gazette. The chosen theme of eulogy, forsooth, is his *Genie de Christianisme*, and for this elaborately fanciful, wordy, and extravagant, though often exquisitely tender and beautiful, production, he is cried up as the saviour of Christianity in France, if not the atlas whose sufficient shoulders are to bear it up when all other supports fail. Its praises are ushered in by some paragraphs descriptive of the times and circumstances of its appearance, in which the extravagant, exaggerative tone so often mistaken for spirited description, prevails *usque ad nauseam.* The Gospel, we are told, was extinct in France. "Chateaubriand, *alone*, placed himself *on the ruins* of the Christian faith"—"planted himself on the breach when it was strowed only with the dead and the dying, and stood undismayed against a nation in arms." The truth is, Christianity was no more extinct in France, nor half so much as in the Roman empire at any period previous to the reign of Constantine. The strong hand of power was against it, that was all. Wickedness was in high places, and vice walked openly: of necessity, the candle of the Gospel was for a season hid. But when did the strong hand of power put down the religion of Jesus? When did the gates of hell prevail against his Church? Nor was Chateaubriand alone in his manly stand for the faith of his forefathers. La Harpe, in himself a host, preceded him,—and it was with La Harpe and Count Fontanes, and many others, less celebrated, but neither less zealous nor less bold, that he occupied the battle ground as champion of the Gospel.

"To be successful in this contest," says the essayist, "it was indispensable that the weapons of warfare should be totally changed. When the ideas of men were set adrift by revolutionary changes, when the authority of ages was set at nought, and from centuries of experience appeals were made to weeks of innovation, it was in vain to refer to the great or the wise of former ages. Perceiving at once the immense change which had taken place in the world whom he addressed, Chateaubriand saw, that he must alter altogether the means by which they were to be influenced. Disregarding, therefore, entirely the weight of authority, laying aside almost every thing which had been advanced in support of religion by its professed disciples, he applied himself to accumulate the conclusions in its favor which arose from its internal beauty: from its beneficent effects upon society; from the changes it had wrought upon the civilization, the happiness, and destinies of mankind; from its analogy with the sublimest tenets of natural religion; from its unceasing progress, its indefinite extension, and undecaying youth. He observed, that it drew its support from such hidden recesses of the human heart, that it flourished most in periods of disaster and calamity; derived strength from the fountains of suffering, and, banished in all but form from the palaces of princes, spread its roots far and wide in the cottages of the poor. From the intensity of suffering produced by the revolution, therefore, he conceived the hope, that the feelings of religion would ultimately resume their sway: when the waters of bitterness were let loose, the consolations of devotion would again be felt to be indispensable; and the spirit of the Gospel, banished during the sunshine of corrupt prosperity, return to the repentant heart with the tears and the storms of adversity."

This paragraph has its merits; it is elegant and terse: but its assumptions and assertions, so far as regards the originality of Chateaubriand, want truth. Were the internal evidences of the Gospel never urged till he found them out? Did he indeed "altogether alter the means by which men were to be influenced" in behalf of Christianity? Was "almost every thing" before "advanced in support of religion by its professed disciples" laid aside by the author of the *Genie de Christianisme?* Merely to state the questions, in their naked simplicity, is to show their absurdity. That which had swayed the hearts, and regulated the lives of millions for eighteen centuries, was not to be set in a new light at their close, even if the pretender should combine in himself all the requisites of "a writer of romance, a historian, a descriptive traveller, and a poet." Stark novelty, in such a matter, must be sheer error. The man who pretends to it, convicts himself either of folly or of falsehood. New force may be given to old conclusions; new beauty may be discovered in well-known features; and both these feats Chateaubriand has performed: but in so far as he *innovated* in the basis of his defence of Christianity, he deteriorated, he shared the fate of all manufacturers of wire-drawn subtleties—to leave common sense and reality behind them. The *argument* of Chateaubriand, from the internal beauty of the Gospel, from its beneficial effects, from its principle of extension and sources of support, and from its analogy with natural religion, was not new. His *mode of arguing*, to clothe truth in the garb of fancy, and invest religion with the charms of poetry and of romance, though not entirely so, was more his own.

Let us examine its success.

The panegyrist particularizes, by, selecting some "fine observations" on "the mysteries of faith," some "beautiful observations" on "the three [!!!] great sacraments of the [what?] Church," to wit, "Baptism, Confession, and the Communion," and some more "beautiful observations on the subject [not sacrament] of marriage."

We will give the first paragraph of "fine observations on the mysteries of faith," as quoted, at length.

> "There is nothing beautiful, sweet, or grand in life, but in its mysteries. The sentiments which agitate us most strongly are enveloped in obscurity; modesty, virtuous love, sincere friendship, have all their secrets, with which the world must not be made acquainted. Hearts which love understand each other by a word; half of each is at all times open to the other. Innocence itself is but a holy ignorance, and the most ineffable of mysteries. Infancy is only happy, because it as yet knows nothing; age miserable, because it has nothing more to learn. Happily for it, when the mysteries of life are ending, those of immortality commence.
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> "If it is thus with the sentiments, it is assuredly not less so with the virtues; the most angelic are those which, emanating directly from the Deity, such as charity, love to withdraw themselves from all regards, as if fearful to betray their celestial origin.
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> "If we turn to the understanding, we shall find that the pleasures of thought also have a certain connexion with the mysterious. To what sciences do we unceasingly return? To those which always leave something still to be discovered, and fix our regards on a perspective which is never to terminate. If we wander in the desert, a sort of instinct leads us to shun the plains where the eye embraces at once the whole circumference of nature, to plunge into forests, those forests the cradle of religion, whose shades and solitudes are filled with the recollections of prodigies, where the ravens and the doves nourished the prophets and fathers of the Church. If we visit a modern monument whose origin or destination is known, it excites no attention; but if we meet on a desert isle, in the midst of the ocean, with a mutilated statue pointing to the west, with its pedestal covered with hieroglyphics, and worn by the winds, what a subject of meditation is presented to the traveller! Every thing is concealed, every thing is hidden in the universe. Man himself is the greatest mystery of the whole. Whence comes the spark which we call existence, and in what obscurity is it to be extinguished? The Eternal has placed our birth, and our death, under the form of two veiled phantoms, at the two extremities of our career; the one produces the inconceivable gift of life, which the other is ever ready to devour.
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> "It is not surprising, then, considering the passion of the human mind for the mysterious, that the religions of every country should have had their impenetrable secrets. God forbid! that I should compare their mysteries to those of the true faith, or the unfathomable depths of the Sovereign in the heavens, to the changing obscurities of those gods which are the work of human hands. All that I observe is, that there is no religion without mysteries, and that it is they with the *sacrifice* which every where constitute the essence of the worship. God is the great secret of nature; the Deity was veiled in Egypt, and the Sphynx was seated at the entrance of his temples."

This is genuine French declamation! Its sum and substance is the old Romish dogma, that 'ignorance is bliss.' Try to analyze it, to examine it by the rules of logic, by the principles of philosophy, by the dictates of common sense. It is impossible. The Proteus-like paragraphs and sentences elude your grasp. They resolve themselves into mere words, or else become an inextricable tissue of absurdities.

"There is nothing beautiful, sweet, or grand in life, but in its mysteries."—This is either nonsense, or it is false. Beauty must be revealed to be perceived. Sweetness, whether in its literal or figurative sense, can only give pleasure as it is known. Grandeur itself, though an attribute of infinity, and an ingredient of the sublime, one species of which, doubtless, consists in incommensurability with the capacities of the observer, must nevertheless be displayed to have effect. In mystery, as such, there can be neither beauty, sweetness, nor grandeur; for the simple reason that these are qualities perceived, whereas the very essence of mystery is to be hidden from perception.

Next observe the logic of the remainder of the paragraph. Something is to be said of "the sentiments." Among these "innocence," "infancy," and "age," are classed!—"The sentiments which agitate us most strongly, are enveloped in obscurity." It is charitable to allow, although the writer does not intimate it, that virtuous sentiments alone are in question. But does he mean that the "obscurity" in which he says they "are enveloped," clothes their nature, or their manifestation? Is it, because difficult to analyze, or because indistinguishable in their formation and effects, that they are obscure? Two sentences follow, one of which seems to favor the latter interpretation, the other to require the former. "Modesty, friendship, love, have their secrets, with which the world must not be made acquainted." This seems designed to prove that the "sentiments" specified are "obscure" in their *manifestation;* they work in a way which the world knows not of. Again, "Hearts which love," &c., clearly relates to the *nature* of virtuous love, as having in it a mystery inscrutable to such as have not felt it. The reader must choose between the sense to be given to the proposition which these discrepant examples are designed to illustrate. Whether the author gave it *any* clearly defined sense, seems altogether questionable. The remarks on modesty, love, and friendship, are rank sophistry. A certain degree of mystery is a concomitant of those emotions, therefore we are to attribute to it their excellence! But why do friendship, love, and modesty carry with them this mystery? Because they are the emotions of beings 'fallen from their high estate.' Because the 'deceitful and desperately wicked' heart of man dare not, cannot reveal itself to the object of its affections, its reverence, or its solicitude to please. Because the wickedness and hardheartedness of the race forbids to promulge, in their entireness, those emotions which would not be appreciated. Corruption is the cause of the mystery associated with our nobler and better feelings in their operation. It is a drawback on their excellence, instead of being itself the source. To go on: "Innocence is but a holy ignorance, and the most ineffable of mysteries." Is the All-wise, then, ignorant—the most ignorant of beings? Or, is the infinitely holy One not innocent? In the Deity, unquestionably, there is no connexion between *purity* and that *want of knowledge* which Chateaubriand most unwarrantably identifies with *mystery*, transferring the attribute of the object to the percipient. Nor is there more real affinity between them in the creature. It is not true of man in his present state that the most pure (we use the term *purity* because *absolute* INNOCENCE is out of the question when man *as he is*, is the subject) are those who know least. Purity or moral excellence depends on the proportion of knowledge to conduct. It is true, we talk unphilosophically of 'the innocence of the dove:' but the expression will not for an instant abide the test of philosophical analysis, nor does any one pretend to use it as an affirmation of strict truth. It is merely in the hackneyed figure of common conversation that Chateaubriand finds his "mystery" of "innocence," and without hesitation palms it upon us as proof!—"Infancy is only happy, because it as yet knows nothing; age miserable, because it has nothing more to learn." Can the writer of this sentence have been serious? Did he, in a work professing to defend religious truth, wish men to take for argument such mere verbiage as this? Who knows that "infancy," in the strict sense of the term, *is* happy? And if a larger sense be given it, who is not competent, without the aid of philosophy, of his own experience, to refute the position, and maintain that the youngling's happiness all proceeds from its perceptions, its sensations, its momentary additions to the stores of knowledge? And of age—how *could* a sane man say that its miseries arise only from the exhaustion of those stores? The falsehood is too glaring to need refutation: the whole race has consented to declare that life protracted to its utmost span, is never long enough for acquisition.

We are heartily tired of this disgusting work. Let the dissection of a single sentence suffice as the basis of an estimate of these "fine observations" on the "mysteries of faith." It is not by such advocacy that the Church of Rome has so long maintained its favorite position, and kept its sons in willing blindness. The mysteries of its corrupted faith must find other bulwarks than such unmeaning verbiage. That it will find admirers, we doubt not: that it may have made converts, we can easily believe. There are always enough of silly philosophasters, with whom sound will pass current for sense, and the jingle of well chosen words for argument, to insure popularity for a fine writer, whatever rhapsodies he may choose to vent. But it is an insult to the thinking part of a community, to spread before them the gossamery texture, fit only to catch the lightest of the ephemeral tribe. It is an injury to the many who look to others for their cue, to raise the note of admiration at such shallow philosophy, such rotten argument.

We at first intended to enter into an examination of the observations on the sacraments and on marriage: but the subject will not repay us for the necessary time and room. It is enough to say, that with a strain of argument about equal to the above, Chateaubriand defends the sacraments of *his* Church on grounds, which, so far as they are original, are the merest dreams of fancy, and for the rest are either unappreciable or inadmissible by any Protestant. For instance, baptism, he tells us, "reveals" "the agonizing pain which attended our birth;" "tells that our faults will descend upon our children;" it is beautiful because in it we "behold the infant in the midst of the waters of Jordan: the man of the wilderness pours the purifying stream on his head: the river of the patriarchs, the camels on its banks, the temple of Jerusalem, the cedars of Lebanon, seem to regard with interest the mighty spectacle." Can such stuff be read with patience? If he who wrote it had any definite notion of its meaning, he designed to allude to the baptism of our LORD; and knew no better than to represent Him as an infant at the time! Again, "the Church, *with that wisdom which it alone possesses*, has fixed the era" of the commencement of confession "at seven years of age." This a professed Protestant has copied, as a "beautiful observation" on "the *sacraments* of *the* Church;" and his sapient criticisms find honorable place in another Protestant journal! Still more narrowly adhering to the dogmas of his own communion, and more widely deviating from the truth, Chateaubriand observes, "ALL MEN, including the philosophers, *how different soever their opinions* may be on other subjects, *have regarded* the sacrament of penitence as one of the strongest barriers against crime, and a chef d'œuvre of wisdom." This arrant falsehood, too, must be extracted for the admiration of Protestants, and with not one syllable of dissent!

We cannot dismiss this subject without a word of remark on a distinguishing feature of the periodical literature of our day. It seems to be assumed as a ruled case, that the director or contributor of any paper, from the pompous quarterly down to the meanest 7 by 9 weekly sheet, becomes, on his assumption of the editor's or collaborateur's pen, *ipso facto* qualified to reason and decide *de omne scibili*, of all things in heaven and earth, however far removed from the boundaries of Horatio's philosophy. It is known of old, The Spectator being evidence thereof, how coffee-house politicians settle the affairs of nations with far more readiness, far less awkward indecision, and, themselves being judges, greatly superior wisdom, than the statesmen at the helm: but they know their province, and while they talk politics, leave it to the divine or the member of the conventicle to determine the widely different, and if not less grave, less interesting, questions of theology. It is among the brilliant discoveries of the nineteenth century, that by the mere circumstance of scribbling for a magazine or newspaper, such little wits may qualify for the discussion and regulation, in addition to their own theme of politics, not of questions in divinity only, but of all matters comprisable within the scope of thought and language. Does the reader wish proof of the fact alleged? Let him go to the paper printed in the nearest county town, provided it be not one of the broad sheets whose ample columns are still too scanty for their overflowing stock of political 'bitterness, wrath, anger, clamor, evil-speaking, and malice.' Does he seek an exemplification of the effects of such assumed omniscience and all-sufficiency? Let him read Blackwood on Chateaubriand's *Genie de Christianisme.*

**BISHOP CROES.**—The readers of the Churchman will share with us the gratification which the faithful sketch of the life of this good man in our paper to-day, must afford. We are indebted for its preparation to an esteemed and long resident presbyter of New Jersey.

**A CONTRAST.**—Our readers may remember the account noticed in our columns a while ago, of an interview with Coleridge, reported by the London correspondent of the New-York Observer; and the rudeness with which, as that gentleman tells us, he was obliged to interrupt his host, and turn the conversation, so as to draw from him the desired materials for a 'letter.' How it contrasts with the spirit which shines in Griffin's account of his visit of an hour to Mackenzie, the author of the 'Man of Feeling!'

"I should have been delighted," says this modest young scholar, "to draw him into a conversation relating to the olden times, to the distinguished companions of his more youthful days; a subject on which it is said he loves to expatiate, and sometimes expatiates to the delight of every auditor. Who, indeed, would not expect so much from the friend and companion of Johnson and Goldsmith, the living patriarch of letters? This pleasure however, I was obliged to forego, *as I could presume neither to lead nor to fatigue him.*"

**COLLEGES; IMPROVEMENT.**—The Watchman proposes that the classes in our colleges be reduced to two, and the standard of requisite qualifications for admission raised—throwing the task of instruction in all but the highest branches of learning upon academies. Thus it is thought the office of teacher in our grammar schools will become of more importance, a demand for qualified academical teachers will be created, and this, by the laws of political economy, will create a supply. The 'School Agents' Society,' lately organized at Andover, have, we think, shown greater judgment and some practical knowledge in the matter. *They* are seeking to *form* teachers in the primary schools to the highest character,—*this done, their* pupils will *of course* pass by the lower collegiate classes in the colleges which make slight requirements for admission, and the ultimate object proposed in the Watchman will be thus attained.

**MISSIONS.—GENERAL INSTITUTIONS OF THE CHURCH.**—The 'Missionary Paper' for September is before us. It is to be the last of the series unless its continuance be directed by special vote of the Board of Directors in October. The representations of its contents (chiefly extracts from the correspondence of missionaries) exhibit the same picture of its usefulness, and of the need of aid by its instrumentality throughout our country. Supplying stations at the extremes of our territory, it has reared monuments of the awakened zeal (increasing, we trust,) of our Communion, in promoting the object for which the Church exists, the salvation of souls, at Green Bay, in West Florida, and as far as practicable over the adjacent and intervening wastes. But as its operations extend, money, the widow's mite from her penury, and the gift from the abundance of the rich man,—the sinews of its power to *plant*, at least, and *water* must be supplied to it. We care not whether the cry of 'Beggary' be called forth by this remark. It is not from those who are mean enough and of sufficiently contracted, earthly view to raise it that we write; nor from such that we hope to receive the help which they know to be needed and honestly applied and used. Green Bay asks for a remittance of several thousand dollars to pay for its necessary buildings; and the appointment of a lay assistant to share the excessive and crushing burthen which the excellent superintendent has borne hitherto with the utmost difficulty, though without a murmur and at the greatest sacrifices. We refer the reader to our extracts from his correspondence.* The new Church edifice at Pensacola, a station supplied and fostered at great personal sacrifices, by successive missionaries of our Church, and now without a pastor, is in danger of being lost to us for want of *one thousand five hundred and twenty seven* dollars, still due to its builders, or to individuals who made advances to its builders,—who *ought*, having received engagements to that effect, to have been paid long since, and who are not to be blamed for endeavors to secure by legal means their own. Other stations which invite occupation are destitute, while the Missionaries already sent forth are feebly sustained from the Treasury of the Society. This is the dark side of the picture. On the other hand, the operations of the Society are going on. At Green Bay there were, on the 13th July, 109 boarding scholars, and up to the 26th of that month the Mission family were in perfect health. A happy influence is going out from this station, and will continue to diffuse itself through the surrounding population. The Church at *Detroit* is flourishing, notwithstanding the impaired health of its pastor, the Rev. Mr. Bury; who is again engaged in the partial discharge of his accustomed duties at, and in the vicinity of this station, in improved though not restored health and strength. *Fifty* communicants are numbered in this congregation. The Rev. Mr. Otey, in Tennessee, continues his charge of a growing congregation at Franklin, and his visits in the adjacent country. A church edifice, our readers will remember, is building at Franklin, to be finished in this fall. In Mississippi, the Rev. Mr. Wheeler, of our own State, is officiating at Woodville, and in Jefferson county, with his characteristic zeal and diligence; preaching and bearing home the truths and consolaations of the Gospel to both bond and free. His efforts among the colored population are well received, and no obstructions offered by their owners. He repeats his suggestion before made to the Society of the need of an additional laborer near him. The Rev. Mr. Corson is officiating in Missouri, at St. Louis, at Chester eighty miles distant, and we believe at Jacksonville—and is, it should seem, inadequately supported, and in indifferent health. At Tallahassee, in Middle Florida, the Rev. Mr. Bragg officiates in a chamber of the Capitol, which is to be given up on the 1st January next. The erection of a church at this place is much to be desired, although nothing has resulted, of importance, from the circular upon the subject issued some time since by the vestry of the congregation over which Mr. B. presides. He speaks of the expected erection, in a neighborhood in which he has officiated at intervals, of *a convenient log house for public worship!* in the course of the summer now elapsed. Perhaps this fact may have a voice to those who are called upon to give for the diffusion of their privileges. We are sorry to learn that the project of a 'Union Church Edifice,' to be owned jointly, and occupied alternately, by four denominations, Episcopalians among the rest, in another town, is not discouraged by Mr. Bragg. Wherever tried it has invariably issued in confusion and every evil work.

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* Crowded from the present number.

## LITERARY.

THEOLOGICAL LIBRARY, No. 2. *The Consistency of the Whole Scheme of Revelation with Itself and with Human Reason.* By PHILIP NICHOLAS SHUTTLEWORTH, D. D., Warden of New College, Oxford. New-York, Harpers, 1832; 18mo. pp. 467.

ALTHOUGH of a very different cast, this is a worthy successor of the Life of Wiclif. Its professed object is to do away the prejudices of those who, in their addictedness to philosophy, falsely so called, find reason for the contemptuous estimation and rejection of religion. Such a work is needed by our age—an age disposed, more, perhaps, than any other on record, to pass the means of salvation by, not in absolute hostility, but with an utter neglect, produced by disrelish for their nature and pretensions, and by exclusive occupation in the materialistic studies and philosophy of the day. To one portion of the generation, it is too much trouble to enter on the wide field of inquiry opened by the pretensions of revelation. Another portion has arrived at the conclusion that a certain general persuasion of the being of a Creator who will see that *all is well at last*, is sufficient for the wants of our present state; and all that can be reasonably expected. A smaller, but far more respectable division, are not unwilling to bestow serious thought on GOD, eternity, and judgment; but they stumble at the threshold of belief over sundry difficulties in revelation which to them seem insurmountable. For each of these classes Dr. Shuttleworth's book is designed. To the careless, his preliminary chapters present some considerations, which, if any thing can, should arouse them at least to an investigation of the *character* of the system whose pretensions they have hitherto left unheard. To the *general* religionist, he furnishes proof that his indolent creed is but the preface to downright atheism, with all its absurdities and all its necessary miseries. The inquiring skeptic who shall prosecute the train of reasoning from this point onward, must be abundantly satisfied that the difficulties which have hitherto stopped him at the entry of the Christian system hang with equal weight on all the fragments of religious belief already received without suspicion; and that he must either retrace his steps to utter unbelief and veil every thing beyond this material world in Egyptian darkness, or allow the things 'hard to be understood' which have startled him in revelation no more influence there, than they have had in their unsuspected connexion with the great principles all along unhesitatingly admitted.

This design is most successfully carried out, first with particular reference to the *initiatory* processes of the great plan of which CHRIST crucified is the head and corner-stone, and then with regard to the leading features of the plan itself. The intrinsic probability of those historic facts and revealed divine arrangements, which, at first sight, seem most liable to objection, is shown with much dexterity and force of argument. The utter littleness of those objections which skeptics are wont to bring against the Old and New Testaments as most cogent, is made completely manifest. The author assumes the high ground of true philosophy, and shows his reader how, from that elevated station, all the mountainous irregularities which break the horizon of men creeping in the bogs of prejudice, dwindle down to utter insignificance, and leave the whole field of divine government, natural, moral and revealed, one vast plain, having, it is true, its roughnesses, its breaks, its intersections, but these pervading all parts equally, and answering ends which the great Disposer, and perhaps, of all intelligent existences, He alone, can fully comprehend and appreciate.

We are disposed to lament, rather than complain, that Dr. Shuttleworth's style is not more uniform and simple. Parts of his book must be intelligible and carry home conviction to every reader. Other parts are clothed in language which, with many, will darken the sense, otherwise abundantly clear. A few passages suffer as well from involution of style and want of lucid arrangement, as from over-refinement of language. We regret this the more, on account of the promise of extensive usefulness afforded by the subject-matter, plan, and general execution of the work.

Much of Dr. Shuttleworth's matter many of his answers even to trite objections, and some of his views of great points of Christian doctrine, will, we doubt not, appear new to readers little accustomed to think deeply on religious topics. One principal cause of this is, his judicious avoidance of the technicalities of theological style. Another, the generalization of revealed truth to which his plan obliged him. It is the great merit of his book that old things are so presented as to acquire new value. The subject is one in the treatment of which novelty, except in *manner*, would be highly dangerous. Yet Dr. S. has succeeded, by seizing this one available advantage, in giving his whole argument a freshness and richness sufficient to deceive almost any into a belief of his having found a hoard of unrifled sweets.

**SUMNER ON ST. LUKE.**—The readers of the Churchman are generally acquainted with the acceptable Lectures of Bishop Sumner on the Gospels of St. Matthew and St. Mark, reprinted by the Press in the past year. The work was most highly prized, and met a ready sale. The second number of the series, 'Lectures on the Gospel of St. Luke,' by the same pen, will be issued in the next week, and may then be had at the Depository of the Press. In simplicity and fervor of practical application, the Lectures on St. Luke are perhaps before those on the preceding Gospels. The volume will form the TWELFTH in the PARISH LIBRARY, and will be sold separately, and bound uniformly with its precursor, the Lectures on Matthew and Mark.

*A Fireside Book, or the Account of a Christmas spent at Old Court.* By the author of 'May you like it.' First American edition. Boston: Stimpson and Clapp, 1832. 18mo. pp. 207.

THIS is a reprint that will do no harm to any, while the well disposed mind may draw from it improvement and pleasure, and readers generally will peruse it with great avidity. The author, the Rev. C. W. Taylor, excels in a style harmlessly captivating, and enriched with the overflowings of a most devout and enlightened heart. The tales which make up the Fireside Book, bear testimony to this. With great skill and success the author has aimed at teaching the value and influence of habitual devotion and of a constant and contented reliance upon Providence, in every walk of life, and in all the vicissitudes of personal experience. The last sketch in the series has for its object the encouragement of the most guilty to penitence and the hope of pardon. He has chosen his machinery from another age, and thus while he avoids every thing invidious, inculcates the most wholesome lessons, finding their way the more surely to the hearts of those for whom they are designed. From the ordinary reader the scope of some of his pieces may on this account be concealed. Much of the interest of several, if not of all of them, springs from the historical allusions which occur in almost every page. 'Nothing is commoner in country places than for a whole family in a winter's evening to sit around the fire and tell stories.' The author of the Fireside Book has adopted this sentence as its motto, and *it*, in common with all his works, is excellently fitted to encourage and perpetuate a custom not confined to 'country places.'

## DIOCESAN CONVENTION.

THE Annual Convention of the Protestant Episcopal Church in the State of New-York, will meet in Trinity Church, New-York, on Thursday, October 4th, at TEN O'CLOCK, A. M.

W. R. WHITTINGHAM, *Secretary.*

N. B. The Bishop requests that the *Reports of Missionaries* may be forwarded to him FORTHWITH.

## OBITUARY.

DIED, in this city, on the evening of Saturday, the 8th instant, of Cholera, with which she was seized during the night of the preceding Wednesday, Miss MARY ESTHER NASH. By the history of this estimable young woman, we are forcibly reminded of the promise, "They that put their trust in the LORD shall not be destitute." Left at an early age an orphan, she had nevertheless enjoyed the purest religious culture in her youth. Her life was answerable to her training, and she realized the blessings of such a life;—the protecting and guiding care of a heavenly Parent. For some time Miss Nash had been the teacher of an Infants' School, connected with St. Luke's Church, in this city, and only the day before her seizure had received the appointment of teacher in one of the institutions of this class opened in the room which had been the scene of her past labors, by the City Public School Society. To the opening of this new school, she had looked forward with much solicitude, and among her last prayers was the petition, that her place in it might be supplied by one at least equally *desirous* of promoting the children's eternal good. Tranquil as the sweetest evening of summer was the close of her humble, but useful, and consistently religious life. The Church of her Redeemer she had regarded as emphatically her HOME, its members, her nearest, dearest relatives. In life she had been ready at all times to contribute her share of effort in all labors for its good; and in death she seemed animated with the consciousness that she was but passing hastily to a higher, happier circle of its society.

## INTELLIGENCE.

### DOMESTIC.

CLERICAL NOTICES.—*Pennsylvania.* The Rev. Robert Piggott has resigned the Rectorship of Christ Church, Dover, and St. Peter's Church, Smyrna, Del., and is officiating for the present in St. Paul's Church, Philadelphia. —*Prot. Ep.*

The Rev. B. Hutchins has received and accepted a call to the Rectorship of St. Paul's Church, Bloomsbury.—*Ib.*

*N. York.* The Rev. S. Davis has accepted the invitation to take the missionary station at Seneca Falls, and has entered on the discharge of his duties. The Rev. George Fiske has become the missionary at Oriskany and Rome, Oneida county.—*Gosp. Mess.*

The Rev. J. F. Ernst, has accepted a tutorship in Geneva College.—*Ib.*

The Rev. H. V. Johns has, we are informed, resigned the Rectorship of St. Paul's Church, Rochester, and gone to the South on account of ill health.—*Ib.*

CONSECRATION.—On Thursday, the 30th Aug. the church at East Windsor was consecrated by the Rt. Rev. Bishop Brownell, by the name of St. John's Church. The morning service was conducted by the Rev. Mr. Smith of Hartford, and the Rev. Mr. Cornwell of Granby. The sentence of consecration was read by the Rev. Mr. Warner, and an appropriate sermon was delivered by the Bishop.—*Ep. Watchman.*

COLLEGE RECORD.—*Auburn Theological Seminary Anniversary.* The examination of the students of the seminary commenced on Friday, the 10th ult., and was closed on the evening of the following Monday.

On Tuesday and Wednesday the addresses of the students were heard.

In the evening of Wednesday, the Western Education Society held its annual meeting, at which the annual report was read, and addresses delivered by Messrs. Orra P. Hoyt, C. Eddy, E. Phelps, L. Owen, and H. Norton, of New-York, and prayers were offered by S. T. Mills, E. J. Keep, and E. Phelps. The Society appears to have prospered more than usual during the past year. Its receipts, both in funds and beneficiaries, have more than doubled.

The number of students in the Theological Seminary, who have at any time in the course of the year been connected with the institution, is sixty-one.

Rev. N. S. S. Beman, of Troy, was appointed Professor of Sacred Rhetoric.—*Rochester Observer.*

*Brown University.*—The annual commencement at Brown University, Providence, was to be held on Wednesday, the 5th of September.

*Dartmouth College.*—At the late commencement of this institution, the degree of A. B. was conferred on 33 young gentlemen. Among the honorary degrees given, was that of LL. D. to the Hon. S. Prentiss, U S. Senator from Vermont, and that of D. D. to Professor Robinson, of Andover, and the Rev. William Warwick, of Dublin, Ireland.—*Vt. Chronicle.*

*Rev. Calvin E. Stowe*, Professor of Languages in Dartmouth College, has lately been appointed Professor of Biblical Literature in Lane Theological Seminary.—*Ib.*

*History of Harvard College.*—Messrs. Brown, Shattuck & Co., of Cambridge, propose to publish by subscription, a history of the University, from its foundation in 1638, to the close of the presidency of Mr. Holyoke, in 1769; by the late librarian, Mr. Pearce. This portion of the history was fortunately nearly completed by the author before his death, and it will no doubt prove to be a work of interest to the friends of the institution.

*Middlebury College.*—At the late annual commencement of this institution, 27 young gentlemen received the degree of A. B., about the usual number that of A. M., and honorary degrees were conferred on several gentlemen, principally of the medical profession.

### SUMMARY.

*Ladies' Fair.—New Rochelle.* A correspondent writes us, "I am happy to say that the proceeds of our Ladies' Fair, which was advertised in the Churchman a few weeks since, amounted to something over two hundred dollars. But there was something to be paid for materials; and till the debt on our parsonage is paid, the Association make an annual appropriation of fifty dollars toward that object." The parsonage in this parish was built, we believe, exclusively from funds raised by this Association.

*New Church Edifice.—Conn.* The corner-stone of *Trinity Chapel* in the borough of Southport, parish of Trinity Church, Fairfield, was laid with the usual ceremonies on Wednesday, August 29th.

*Pennsylvania.*—On Monday, Aug. 13th, the corner-stone of St. David's Church, Manayunk, was laid by Bishop H. U. Onderdonk.—*Prot. Ep.*

*Liberia.—Schools for native Children.*—We are much pleased to learn, that it is contemplated by the Colonial Government, to establish two schools for native children, at the new locations, at Grand Bassa, and Cape Mount. Every community stands in need of schools, and it is the bounden duty of every free government to support them as nurseries, from whence will issue in the course of time enlightened statesmen and patriots. Funds appropriated to the support of good schools, can never be considered as misspent, and nothing tends more to manifest to the eye of a stranger, that he is in the midst of an intelligent community, than numberless schools, in every town and village.

*Deafness of the Aged.*—Nothing is more common than to hear old people uttering querulous complaints with regard to their increasing deafness; but those who do so are not, perhaps, aware that this infirmity is the result of an express and wise arrangement of Providence in constructing the human body.* The gradual loss of hearing is effected for the best purposes; it being intended to give ease and quietude to the decline of life, when any noise or sounds from without would but discompose the enfeebled mind, and prevent peaceful meditation. Indeed the gradual withdrawal of all the senses, and the decay of the frame, in old age, have been wisely ordained in order to wean the human mind from the concerns and pleasures of the world, and to induce a longing for a perfect state of existence.—*Chambers' Edin. Journal.*

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* [Two things are to be said to this: 1. All old persons who are deaf are not querulous and complaining: 2. Deafness is not an invariable concomitant of old age.]

## MEETINGS IN OCTOBER.

THE PRESS.—The Anniversary Meeting of the Stockholders of the N. Y. Prot. Epis. Press, will be held at St. John's Chapel on the evening of the 7th day of October next, at 7 o'clock.

By order,
J. V. VAN INGEN, *Secretary.*

## NOTICE.

THE annual meeting of the "*Corporation for the Relief of Widows and Children of deceased Clergymen of the Protestant Episcopal Church, in the State of New York,*" will be held on Friday, the 5th of October next, at 12 o'clock, in Trinity Church, New-York.

EVAN M. JOHNSON, *Sect'y.*

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.
JONA. M. WAINWRIGHT,
*Secretary of the Board of Trustees.*
August 25, 1832. 75—tf.

### GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this SOCIETY will be held in the city of New-York, on Thursday, the 11th day of October next, at 5 o'clock P. M.

The BOARD OF MANAGERS of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order,
*August* 30. J. V. VAN INGEN, *Secretary.*

## NOTICE.

A Funeral Sermon will be preached on the occasion of the death of the Rev. George L. Hinton, Rector of St. Andrew's Church, Harlem, by the Rev. Dr. Wainwright, next Sunday morning, (Sept. 16th.) Service to commence at 11 o'clock in St. Andrew's Church.

The congregation are informed that a collection will be taken up for the purpose of aiding in erecting a monument to the memory of their late beloved and lamented pastor.

In consequence of the indisposition of Dr. Wainwright, the sermon was not preached as heretofore advertised.

## ACKNOWLEDGMENTS.

### GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of a box of clothing, valued at *forty dollars and fifty cents*, from the ladies of St. John's Church, Waterbury, Conn., for the use of the children at the Green Bay Mission School. He also acknowledges the receipt of six dollars in money, *from a friend.*

JAMES SWORDS, *Treasurer*
Sept. 12, 1832. Green Bay Mission Fund.

### EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the N. Y. P. E. Education and Missionary Society acknowledges the receipt of the following sum, viz:—

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| 1832. | *General Fund.* | |
| Aug. 31, | Received of Rev. William M. Weber, from a pious lady, a member of the Congregation of —— Church, Fairfield, Herkimer county, | $4 00 |
| Sept. 4, | Received of the Female Missionary Association of Zion Church, N. Y., | 97 62 |
| " 7, | Received of the Female Missionary Association of Trinity Church, New Rochelle, per Rev. Lawson Carter,* | 100 00 |
| | | $201 62 |

BENJAMIN M. BROWN, *Treasurer*,
No. 61 Water-street, and at the
Butchers' and Drovers' Bank, 128 Bowery.
*September* 12, 1832.

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* The following note accompanied this remittance. It is worthy the attention of Auxiliaries.

B. M. Brown, Esq.

My dear Sir,—The proceeds of the above draft, you will please to receive as a contribution from 'The Female Missionary Association of Trinity Church, New Rochelle,' to the General Fund of the 'Education and Missionary Society of the Prot. Epis. Church in the State of New-York.' Hoping that your other auxiliaries may do as well in proportion to their ability, I am, with esteem,

Very respectfully, yours,
L. CARTER.
*New Rochelle, Sept.* 6, 1832.

## PRESS DEPOSITORY,

*No.* 46 *Lumber-street.*

*Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending Sept. 13th, from the following persons,* viz:—

Rev. Wm. D. Cairns—G. Carr Grundy—S. Babcock & Co.—Stimpson & Clapp—Rev. N. F. Brue, *with remit.*—Curtis & Sprague—Rev. H. R. Peters—George F. Cook—Rev. E. K. Fowler, *with remit.*—E. Platt, *with remit.*—George L. Whitney, *with remit.*

*Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending Sept. 13th, to the following persons,* viz:—

R T. Thom, Fredericksburgh, one parcel, per schooner A. B. C.—Rev. Wm. D. Cairns, one box, per brig Damon—E. Platt, Troy, one parcel, per tow boat Troy.

## McELLEN TRACTS.

*The N. Y. Prot. Epis. Press* have constantly on sale the whole of those very interesting narratives, viz:—

*The McEllen Family:* a History in four letters from a Missionary. Price 4 cents.

*Memory's Tribute;* or Things profitable for reflection,
First Series, *Baptism*, price 4 cents;
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*The Meeting of the Travellers*—half bound—25 cts.

The whole of the above bound together, forming a neat volume. Price 37½ cents.

### BURIAL OF THE DEAD.

"And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise."—*St. Luke* vii. 13, 14.

Who says, the wan autumnal sun
Beams with too faint a smile
To light up nature's face again,
And, though the year be on the wane,
With thoughts of *spring* the heart beguile?

Waft him, thou soft September breeze,
And gently lay him down
Within some circling woodland wall,
Where bright leaves, redd'ning ere they fall,
Wave gaily o'er the waters brown.

And let some graceful arch be there
With wreathed mullions proud,
With burnish'd ivy for its screen,
And moss, that glows as fresh and green
As though beneath an April cloud.—

Who says the widow's heart must break,
The childless mother sink?
A kinder, truer voice I hear,
Which even beside that mournful bier
Whence parents' eyes would hopeless shrink,

Bids weep no more—Oh heart bereft,
How strange, to thee, that sound!
A widow o'er her only son,
Feeling more bitterly alone
For friends that press officious round.

Yet is the voice of comfort heard,
For Christ hath touch'd the bier—
The bearers wait with wondering eye,
The swelling bosom dares not sigh,
But all is still, 'twixt hope and fear.

Even such an awful soothing calm
We sometimes see alight
On Christian mourners, while they wait
In silence, by some church-yard gate,
Their summons to the holy rite.

And such the tones of love, which break
The stillness of that hour,
Quelling the imbitter'd spirit's strife—
"The Resurrection and the Life
"Am I: believe, and die no more."—

Unchanged that voice—and though not yet
The dead sit up and speak,
Answering its call; we gladlier rest
Our darlings on earth's quiet breast,
And our hearts feel they must not break.

Far better they should sleep a while
Within the church's shade,
Nor wake, until new heaven, new earth,
Meet for their new immortal birth
For their abiding place be made,

Than wander back to life, and lean
On our frail love once more.
'T is sweet, as year by year we lose
Friends out of sight, in faith to muse
How grows in Paradise our store.

Then pass, ye mourners, cheerly on,
Through prayer unto the tomb,
Still, as ye watch life's falling leaf,
Gathering from every loss and grief
Hope of new spring and endless home.

Then cheerly to your work again
With hearts new-braced and set
To run, untired, love's blessed race,
As meet for those, who face to face
Over the grave their Lord have met. Keble.

## LITURGICAL.

[From the British Magazine.]

### THE ORDER OF THE BURIAL OF THE DEAD.

It is hardly needful to remark, that feelings of respect and tenderness toward the dead, are implanted so deeply in the human heart, that they may almost be reckoned among the instincts which belong to our nature. They have shown themselves in the establishment of funeral rites among all nations and in all ages of the world; and if we would know their strength, we need but appeal to the involuntary horror with which we revolt from any thing like a violation of them. Death, considered in itself, is terrible to all men; and all which meets the eye in the house of death, is fitted to impress an awe upon the mind, and to subdue the spirit. The cold, pale form—the cheek despoiled of its bloom, and the eye robbed of its lustre—the limbs stiff and motionless, and the lips closed for ever,—all these signs of change speak a language that needs no comment, and even from the corpse of the outcast or the stranger, remind the highest of the sons of earth of the end to which he himself must come. The feeling that "one touch of nature makes the whole world kin," which then presses itself upon his conviction, is, indeed, enough to humble the loftiest spirit. This is not all, however: other and far deeper feelings will mingle themselves with these, when we look on the form of one whom we have known and loved in life. When we mourn affections which the hand of death has blighted, ties which it has severed, and fountains of love which it has dried up for ever, the heart confesses in its bitterness, that there are feelings too deep for tears, there are sorrows for which the world has no cure.

This is the voice of nature; but it is the voice of nature unchastened by religion. Christianity looks on death with no such view, and sees, in the death of a Christian, cause, not for sorrow, but for joy. It casts away entirely from it all those feelings of dread with which the natural man looks on death, although it does not condemn the feeling of sorrow which the death of a friend brings upon the human heart. Still it sees in that death only a departure for a better land, only a birth into a new and better life. In this spirit, therefore, in the days of old, the funeral was a service of thanksgiving to God, and this is the really Christian view of death. Still nature is too strong to be entirely annihilated; and as the flesh and the spirit strive together, so the feelings of nature struggle for a while with those of Christianity, and the Christian mourner becomes, as it were, a divided being—divided between thankfulness, which reason cannot gainsay, and sorrow, which Christianity itself will not entirely condemn. Such is the state of mind to which any service for the burial of the dead must address itself: these are the feelings which it must seek to guide, and so to guide, that it may leave a lasting impression on the heart, and mould it into a godly form. Let us, therefore, examine the service of our Church on this occasion, and see how it performs its task, occasionally comparing it with other rituals of an earlier date.

The religious service which accompanied the rites of burial* in the most primitive times, has not been preserved entire to us, but we are enabled to gather its general nature very satisfactorily. It appears that immediately after death, the body was washed and arrayed in new garments, and that the clergy and people watched the remains till the day of burial came. During this interval, psalms were sung, and lessons read. The body was then carried to the grave, with singing of psalms and anthems.† This custom still prevails in some of the northern parts of England, and the trace of it is still preserved in our service, which commands the priest to meet the corpse at the entrance of the church-yard, and precede it into the church, saying certain anthems appropriate to the occasion.‡

The first anthems which our Church has here directed to be used, are exactly addressed to the very feelings of which we spoke above. The first words which the priest addresses to the procession of mourners, while they are words of Christian comfort and consolation, are words which direct their hearts to the only true and abiding principle by which the conquest over death can be achieved—a living principle of faith in Christ.

"I am the resurrection and the life, saith the Lord, he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die."

These words derive an additional value here, from having been used by our Saviour, when even He condescended to weep over the remains of Lazarus.

The next sentence is that prophecy of Job, where he expresses his confidence that he shall see his Redeemer—and that he shall rise again, though worms should destroy his skin; and this portion of the service closes with a reflection on the vanity of earthly possessions at the hour of death, and an expression of resignation and thankfulness for the dispensations of God.

With these last words the procession enters the Church, and at this part of the service, in the Romish Church, the mass was said for the dead; but our Church having entirely abandoned this practice, has here introduced two psalms and that lesson from the Epistle to the Corinthians, which no man can read without acknowledging the admirable judgment which dictated their selection. In the lesson the tone of Christian triumph over death, by the power of Christ, is again taken up, and, as at first a Christian faith was taught to be the only living principle which can conquer death, so here it is shown, that to this faith must be added holiness, for the sting of death is sin!

The last portion of the service now commences, which is said at the grave, beginning with sentences composed from Scripture, which had been used in some parts of the services for the dead, for many centuries, in the ritual commonly used in England, as the mere inspection of Mr. Palmer's work, will show. In that part of our service, where the earth is cast upon the coffin, Mr. Palmer considers the words, which are there appointed, to be peculiar to the old English rituals, and not to be found in any of the other Roman Catholic rituals.* After the body is committed to the earth, again the tone of triumph and joy in the Lord is taken up, and mingled with supplication and prayers, calculated to raise the thoughts beyond this transitory world to those regions, where all things are abiding and will not pass away. The service then proceeds with that beautiful analogy, by which sin is reckoned as death, and righteousness as life, in a prayer to be raised from the death of sin to the life of righteousness, that when Christ shall come again to judge the world, we may be written in the book of life; and it is closed by the apostolic blessing.

The service as it now stands, is very nearly that of the second prayer-book of the time of Edward the Sixth. The service in the first edition was very different, and contained several prayers, which were neither more nor less than prayers for the soul of the departed. In the interval which elapsed between these two editions (1549–1552), Bucer visited England, and caused our Reformers to make great alterations in some parts of the Book of Common Prayer. In the burial service, every thing that could be considered as a prayer for the departed spirit, was erased. It would seem that, although not inclined harshly to condemn every thing of the sort, they had seen the awful superstition which prayers for the dead had introduced. In very early times, prayers had been used for the souls of departed saints, and the Lord's Supper had been celebrated at the tombs of martyrs, on the anniversary of their martyrdom. It was not, however, with views at all resembling any notions of purgatory, that these prayers had been offered up, as may be seen in Bingham.† But when transubstantiation made the mass an actual sacrifice of Christ, and the superstition of purgatory had fettered men's minds, they began to imagine that masses and prayers for the souls of the dead would release them from their prison, or at least shorten the term of their captivity.‡ This was the source of dreadful and debasing superstition, and turned away the heart from the knowledge of that awful truth, that nothing can avail the soul of man, but a lively faith in Christ and a life of holiness founded on that faith; and thus the great sacrifice for sin was made of none effect. Our Reformers had been educated in Popery, and only gradually emancipated themselves from its trammels. We have, therefore, deep cause for thankfulness, that while they cast away a load of ceremonies and superstitions, which overwhelmed the beauty and excellence of many parts of the Roman Catholic service, they showed as much judgment in rejecting what was evil, as they did tenderness and affection in retaining what was good. In the service which we have just considered, how beautifully have they steered their difficult course between the rocks of superstition on the one hand, and the shoals of cold carelessness for the dead on the other. Would the worldly spirit of the present day ever have composed a funeral service, such as our Reformers have left us? Would any other spirit but theirs have performed this task so well? They have composed a service in which a large portion of the most ancient ritual of the English Church was retained and imbodied, purified from every taint of superstition which attached to its accompaniments under its earlier form. They have composed a service which pours the sweetest comfort into the bosom of the mourner; and, while the triumph of the Christian martyr, and the glory of the Christian saint are not forgotten, they have taught us throughout this service, that it is only by the living principle of faith and a life of holiness, that this triumph can be achieved, or this state of glory attained.

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* It will be observed that we do not touch upon the actual rites of burial, but merely the religious service which was used at funerals. The consideration of the rites themselves would rm an interesting subject for a separate consideration.

† Palmer's *Antiquities of the English Ritual.* Oxford. 1832.

‡ Mr. Palmer, in the admirable work which we have just quoted, shows that two of these anthems had long been used in the English Church, in some part of the offices for the departed. He has shown more fully than any preceding liturgical writer, the use which our Reformers made of the Book of Offices, which was compiled for the use of the diocese of Salisbury, in Roman Catholic times.—[*Manuale Sarisburiense.*]

* The Books of Offices, in Roman Catholic countries, were somewhat different for different dioceses. The ancient English Roman Catholic Rituals of the greatest celebrity were those of Salisbury and York. We have found a usage and a prayer very much resembling ours, in a Bavarian Ritual, very lately published. Compendium Ritualis, &c. Salisbaci, 1828.

† Book xxiii. c. 3.. The beautiful and touching manner in which Augustine relates his own prayers for the soul of his mother, is well worth reading, even by those who condemn the practice. Confess. ix. 11–13.

‡ It may, perhaps, be well to mention the offices relating to the dead, contained in the Romish rituals, and particularly in the "Manuale ad Usum Ecclesiæ Sarum," from which our Reformers drew many of their prayers.

In the "Rituale Romanum," these are—

1. Ordo commendationis animæ; a service to be used at the house of the dying man.
2. Exequiarum Ordo. The order for the burial of the dead, in which the mass for the dead is used or not, according to circumstances.
3. Officium Defunctorum: consisting of one service for vespers, and another for matins, which were repeated on the third, the seventh, and the thirtieth days after the burial, as well as on the anniversary. That used on the thirtieth was called the *trental.*

The "Manuale Sarisburiense" contains—

1. Commendatio animarum.
2. Vigiliæ mortuorum.
3. A second service, called Commendatio animæ; which consisted chiefly of the cxixth Psalm. Our Reformers printed this in the Dirige (or Dirge) of their Prymers, but remarked that it was rather a commendation of the law of God, than any thing relating to the souls of the righteous.
4. Missa pro Defunctis; or Mass for the Dead.
5. Inhumatio Defuncti; or Proper Burial Service.

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## PRACTICAL.

From Tracts of Cyprian.

### EXEMPTION FROM SUFFERING NOT PROMISED TO THE CHRISTIAN.

Some are hence staggered, that the contagion of this distemper* should spread itself amongst *our people*, as well as amongst the Gentiles; as if the great end of a Christian's faith were his exemption from a share in common calamities, and an undisturbed enjoyment of this world's comforts; whereas the contrary is indeed his lot, and his pleasures are all in reversion, whilst he is exposed at present to all sorts of sufferings and sorrows. Many expect that we should be excepted out of the general rule, and that the destroying angel should hold his hand, and not involve us in the common destruction; not considering that every thing in this world is, and must be, common to us with the rest of its inhabitants as long as we are subject to the law of our common birth, and continue to be clothed with the same flesh and blood. Wherefore, whilst this common receptacle retains and holds us, its privileges and disadvantages must needs extend alike to us, and our bodies must take their fate from the same common incidents, though the condition of our souls admits at the same time of a very great diversity; in which at last, and in which alone, consists the point of difference between Christians and other men. So that till "this corruptible shall have put on incorruption, and this mortal shall have put on immortality, and the Spirit [which we receive at our baptism] shall have led us to God, we with the rest of mankind, must share alike in those common inconveniences, to which the frame of our bodies doth equally expose us. Thus the barrenness of the earth makes all alike partakers in the distresses of a famine; and when a city is taken by storm, all its inhabitants without distinction, fall into the hands of the enemy. When a continued calm and sunshine withhold the rain from refreshing the ground, all feel the drought without exception; and when a ship is dashed against a rock, the wreck is universal, and all who are embarked in the same bottom suffer it. Thus pains in the limbs, and the rage of fevers, affect us equally with the rest of mankind, whilst we all alike contract the same causes of those several distempers, and carry about with us bodies of the same make and constitution. Besides; if a Christian would impartially consider the terms whereupon he entered into the service of his master, he would find himself obliged by them to a larger measure of labor and travel than the rest of mankind, as having more difficulties than they to encounter from the necessary struggles with his grand adversary the devil. The holy Scripture hath foretold this to him, and forearmed him against it.

Thus holy Job, by the loss of his estate, and the death of his children, and the sore affliction of his body, was so far from being conquered, that he came off from the trial approved and commended.

Good men in all ages have exemplified their patience by thus enduring affliction. The apostles of our Lord learned from him not to murmur at any evils which here befell them, but to undergo with constancy and courage whatever of this kind should be laid upon them.

Whensoever, therefore, any epidemical distemper rages, or any weakness or sickness oppresses us, this we are to consider as the season and occasion of making our virtue perfect, and of crowning our faith, if it be found strong enough to abide the test. For thus we find it written: "The furnace proveth the potter's vessel; so doth the trial of affliction prove the righteous." This, then, is the great difference between us and others who know not God; that they are full of complaints and murmurs in their affliction; whereas no degrees of it can ever allay our sterling faith and virtue; but instead of impairing will improve and strengthen them.

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* A plague in Africa.

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Flatter not yourself with contrarieties of pleasure. Of the blessings set before you, make your choice and be content. No man can taste the fruits of autumn while he is delighting his scent with the flowers of spring: no man can at the same time fill his cup from the source and from the mouth of the Nile.—*Johnson.*

### CHRISTIAN UNITY.

Our Lord's prayer for his true disciples is, "That they all may be one." This, therefore, must also be the endeavor of every real Christian. But there are two methods of pursuing this most desirable object. It may be attempted by means of concession and compromise. Men unite in plans to do good, in societies, in meetings for the professed purposes of mutual edification and devotion; and in all these there must be unity and harmony: therefore all subjects on which there is any great and manifest difference of opinion and feeling must be carefully excluded, and only such points introduced on which all are agreed. What does this amount to, but that the wise and strong, who ought to take the lead, concede every thing to the weak and ignorant, whose place should be to seek and follow direction? that those who have a high and holy standard, yield every thing to those who have a very low and earthly one? Nay, does it not often happen that those who have Christian tempers and feelings give place to the perverseness, obstinacy, and self-will of those whose tempers are yet awfully unsubdued, and who need to be reproved and rebuked, and that sharply; but who will stop the mouths of a faithful counsellor with urging the necessity of maintaining harmony? So that we obtain harmony by debasing our standard. But this is not the Scriptural method; and every now and then something takes place to turn this vain pretence of harmony into horrible discord, and to show that after all, there is no real union. Perhaps, indeed, there will be ground to suspect that Christians by these methods are only getting further and further from all true and spiritual union than ever.

The Scriptural method is to seek for union, not by conforming to one another, but by all seeking conformity to Christ. "Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like minded one toward another, *according to* Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." It is by getting closer to our common head, that all the members will get closer to each other: for Christ is the corner-stone, the point and mean of union: it is in him, and by him that we are locked together and made one. Let, then, every one press forward to a high, holy, Scriptural and spiritual standard of faith, hope, and love, of doctrine and practice, of devotion and charity: and though herein those who lead the way will seem to be separating themselves, not only from the world, but from the Church; [i. e. from some of its members, not from its ordinances, or their administrators,] yet the end will be that getting nearer and nearer to the same point, all the radii of the spiritual circle will meet at length in the true centre of union; all will "come in the union of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: and will grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This is the only true spiritual union: invisible but real. While it may be observed that visible and apparent unions often stand in the way of it, and tend at length to real separation; when, after all efforts to unite, the system falls to pieces like a rope of sand.

*Thoughts in Retirement.*

## DEVOTIONAL.

### "LOVEST THOU ME."

*John* xxi. 17.

Previously to his final sufferings and death, our Lord does not appear to have ever questioned any of his disciples as to the state of their affections toward himself. Tender as was his heart, his main concern seems to have been that they might be obedient to his Father, and at peace among themselves. But when for their sakes he had gone to Golgotha and Calvary, when he had bled in the garden, and expired on the cross, and laid himself down in the grave, he felt and acted like one who had now earned a claim on a sinner's affection, and such a claim as even a sinner's heart, in all its death-like coldness, could not resist. He comes out of the tomb, he shows the weeping Peter his hands and his side, and then he says to him, and he says the same to every one of us who have heard of his agony and cross, 'Lovest thou me?'

We have been told, however, that all this is degrading; that such a love for Christ, as is grounded on any thing that he has done or suffered for us, is base; that the only affection he will accept, is that which takes its rise from admiration of his excellences, the attractions of his human nature and the glories of his divine. But what will not men say when they have a theory to uphold, or a conceit to adorn? The wisest of them can argue readily against his own experience, and dispute against the plainest facts. What can these reasoners know of their own hearts? We feel at once that they know nothing of ours. They are more fit to talk to adoring seraphs than to men like ourselves. True, the blessed Jesus is 'altogether lovely,' 'fairer than the children of men, or the angels of God. But what then? All the blaze of glory with which our imaginations can surround him; all the moral beauty in which a mind the most soaring and refined, can invest him; the power that awes, and the greatness that overwhelms; the patience that never wearies, and the compassion that never fails; the goodness that makes us wonder, and the holiness that makes heaven thrill;—all this does not come home to a sinner's heart like the sorrow of Gethsemane, and the dying groan on the cross. We can say with the worshipping hosts above us, and almost tremble as we say it, 'Holy, holy, holy, Lord God Almighty!' but if we want a song that will call forth every power of our souls, and bring into action every feeling of our hearts, we must take up the language of the ransomed Paul, 'He loved us and gave himself for us.'

Place the cross in what light we may, there is no exaggerating of its importance or its power. As the basis of love, nothing even in heaven is like it. In the very presence of Christ, in the full splendor of his glory and all the unveiled brightness of his perfections, they that see him as he is, ground on it their warmest affections and their loudest praise. It is still, in their estimation, the Redeemer's highest claim on them; it constitutes his noblest worth. 'Worthy,' they cry, 'is the Lamb that was slain to receive honor, and glory, and blessing.' Death has not silenced the song they loved on earth; the glories of heaven have not changed it. They said then, 'Unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion.' They say now, 'Thou wast slain, and hast redeemed us to God by thy blood.' 'Salvation to our God which sitteth upon the throne, and unto the Lamb.'—*C. Bradley.*

## SOCIAL DUTIES.

### THE MORNING MEETING.

The Rectory of Valehead, a valuable work, now reprinting at Philadelphia, from which we have already made several extracts, furnishes us the following: An aged and the only surviving member of the family of the Rectory, is recounting to a friend incidents in its history: in the course of conversation he remarks:—

Our family rose early, for indulgence in sleep was always reprobated among us as an injury done to nature, both in body and mind: but my father was ever earliest. Whoever first entered the room always found him engaged over Scripture, or some volume of divinity, which he then laid aside: at this time he was more than usually cheerful. As each entered the room, he regarded them with a fixed and penetrating look, from which a benevolent smile round his lips took off all that could make it in the least disagreeable. I have heard him explain it: he would say, I know no feeling so exquisite, though it has been every day repeated for so many years, (praised be God!) as that of the sight of my family in the morning. Having myself risen quite a renovated being, no particle remaining of that weary, and perhaps painful load, with which I yesternight pressed my bed, and seeing them whom I then parted from, returning to me with smiling and healthy countenances, I experience a renewal, as it were, of my existence, and fresh myself, seem to receive my children afresh from the hand of God. I look and scrutinize their features, that I may discern in them traces of that blessed communion, from which they are just returned to earth and given to me again, and when I press their hands, feel a union with them which is quite unutterable. And do you think, that upon such an occasion I do not look forward to that last morning of universal rising, when the good, having cast off the bandages of pain and care with which they lay down to rest, shall rise in heavenly vigor for everlasting day, and I too (I humbly hope) shall receive my family at the hands of my Saviour, not one member wanting, never to part again. Oh! the thought is my continued stay and comfort.

There is something indescribably joyous in the assemblage of a family at the first meal of the day, when previous prayer and praise have consecrated it as the merciful continuance of past blessings, and as the earnest of future. The heart having been jointly lifted up with others in all its morning freshness, experiences a calm and security, which the world has yet had no time to ruffle; and on looking round the circle of beloved objects, when I saw it still full, notwithstanding the breaches which sickness and death are making day and night upon such clusters of society,—saw it still enjoying together the bounties of God's hand, notwithstanding the crowds to which they are daily denied, I have thought the mercies of the Almighty came to me multiplied tenfold. He had continued them not to one of us only, but to the whole body. Our meal thus refreshed not only the body, but the spirit too, and bore, I sometimes fancied, a reference to that which our Lord ate with his disciples at Emmaus on the day of his resurrection; there was in it a fulness of joy, of joy the fruit of spiritual thankfulness not unbecoming the partakers of the resurrection, a type and earnest of which they had newly experienced in rising from sleep.

THE NEW-YORK

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